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American Board Special

Dr. Dunning's First Letter

Volume LXXX

Number 11

# THE CONGREGATIONALIST

Boston Thursday 14 March 1895



ORDINATION AT SALEM, FEB. 8, 1812, OF THE FIRST FIVE MISSIONARIES OF THE AMERICAN BOARD, SAMUEL NEWELL, ADONIRAM JUDSON, SAMUEL NOTT, GORDON HALL, LUTHER RICE.

(Copy of an old engraving, from a picture by C. E. Doepler.)

WE behold the interior of that old sanctuary, so endeared to the lover of missions by the hallowed memories which must ever cluster around it. The crowd are there, filling pew and aisle below and gazing eagerly from the gallery. They have reverently risen, according to the old Puritan custom; and what a mingled multitude do we see—the man of gray hairs and the little child; the grave matron with the air of wealth and social elevation, and the mother of humbler condition, who, that she may not lose so rare and precious a privilege, has brought, through the winter's cold, her babe from its cradle. The five clerical members of the council stand before us, drawn to the life—Rev. Dr. Morse on the left; then Rev. Drs. Griffin, Spring, Woods and Worcester, in the order in which we have named them. Before them, in devotional posture, are the five young men whom they are solemnly setting apart to the missionary work.—From an account of the event written by Rev. Asa D. Smith, D. D.



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Volume LXXX

Boston Thursday 14 March 1895

Number 11

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### \*OUR ORIENTAL TOUR.\*

A cablegram, received Tuesday afternoon, announces arrival at Alexandria one day in advance of schedule time. All well and plans prospering.

March 13-April 14: Egypt and the Nile.  
April 15-May 12: Palestine, Syria. May 14: Beirut.  
May 15-24: The Aegean Sea, Cyprus and Smyrna.  
May 25-29: Athens.  
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FEW scenes in the religious history of this country are more worthy of being commemorated than that which is reproduced on our cover page. It was heralded far and wide, and though the cold was intense people came in large numbers from surrounding towns, Andover theologues walking sixteen miles in order to be present. Pastors and professors of high standing composed the council which set these now famous young men apart to their holy work, and the sermon, charge and right hand of fellowship are fine specimens of the superior quality of the New England pulpit of that day, evincing a grasp of the great truths of the Christian faith as well as a warmth of affectionate feeling which must have cheered the candidates on their way. Well might a chronicler of the event say, forty years later, "We feel ourselves, as we contemplate it, carried back to the heroic ages of the church." Would that in this year of grace, eighteen hundred and ninety-five, all our churches might be fired anew with the zeal which burned so brightly on that winter day in Salem eighty-three years ago!

The question whether church property and property held and used for educational and philanthropic purposes ought to be taxed continues to be discussed again with vigor both at the West and here. Those who favor its taxation appear somewhat more numerous and much more urgent than formerly. We have seen as yet no satisfactory rebuttal of the position generally taken so long ago in the matter, that such property should remain untaxed because it is greatly for the interest of the State that the kinds of institutions which hold it should be encouraged, especially as many of them actually save the State money in a more or less direct and evident way. But such exemption should be without favoritism and granted only when no unfair use of it is made. If a Christian church, for example, spends \$200,000 upon a meeting house when one equally serviceable and almost, if not fully, as beautiful could have been built at the same time for \$100,000, there is some justice in the claim that it should pay a tax upon a portion of its valuation. Pass a law allowing church property to go untaxed up to a certain amount, an amount representing what may fairly be considered a reasonable expenditure for a substantial, tasteful and fully equipped church building, but taxing all excess above this amount, as representing only needless luxury, and no harm will result. But educational or benevolent institutions occupy a very different relation to the subject and ought certainly to be allowed exemption.

In the discovery and separation of a third element of the atmosphere, modern chemistry scores one of the greatest of its triumphs. The newly-discovered element, argon, seems to be only capable of definition by negatives as yet. It is an unusually

inert gas, liquifying only at an intense degree of cold, and refusing to enter into chemical relations with other substances. Curiously enough, it refuses also to fall into a place in that periodic law of atomic weight to which the other elements seem to conform and which has come to be accepted as one of the ascertained laws of the relations of matter. Such a discovery as this, of an unknown element in the most common and familiar of all the forms of matter, at once gratifies and shocks the intellectual self complacency of man. It is a brilliant feat of research, but how could so common an element have been so completely overlooked? When we are tempted to exult in man's powers—to think that all the secrets of nature are being laid open to his eyes—to dream that searching will, after all, find out God, perhaps this wonderful discovery, with its hint of things still hidden under our very sight, may teach us that God is still beyond the grasp of any other human power than that of faith, and that the broadest generalizations are liable at any moment to be brought into question by some new glimpse of His hidden works.

Practical church comity seems to be more easily attainable on the foreign missionary field than at home. Dr. Jessup, of the Presbyterian mission in Syria, writing to the *Evangelist*, says of the relations between his mission and the English Church Missionary Society's mission in Palestine: "We Presbyterian missionaries in Syria have an amicable understanding with the Church Missionary Society, by which we leave Palestine to them, and they leave Syria to us. We have often been petitioned by disaffected Protestant communities in Palestine, who are Episcopal in order, to receive them into the Presbyterian fold, but we have invariably refused; and some of our disaffected Presbyterian churches have asked Bishop Blyth or the missionaries in Jerusalem to receive them into the Church of England, and they have refused." The apportionment of mission fields, however, is a widely different matter from the occupation of home missionary positions. The apportionment of half a State to one denomination and the other half to a second would fail, because there are a dozen denominations to which people already belong in every part of the land, and no one would consent to have the question of denominational fellowship determined for him over his head by a board or bishop.

Should the Church of England so far as it is established in Wales and Monmouthshire cease to be established and become disendowed, as is the hope of the Nonconformists of England and Wales, a gross annual revenue of \$1,355,940 must be re-distributed, and it is obvious that to do this without injustice is a task that challenges the best talent and virtue of the Liberal party. Churches and parsonages, burial grounds and glebes are to be transferred to the representative local body. Tithe-rents are to go

to the county council, and the remainder of the property is to be vested in the commissioners especially created to hold it, as was done in the case of the Irish Church. The burden and the income thus put upon and at the disposal of the county officials and commissioners are large, and it is interesting to note the definite instructions concerning the disposition of this income contained in the bill which Mr. Asquith introduced on Feb. 26, viz :

The erection or support of cottage or other hospitals, the support of convalescent homes, the provision of trained nurses for the sick poor, the foundation and maintenance of public, parish or district halls, institutes and libraries, the provision of laborers' dwellings, to be let at reasonable rents and allotments, technical and higher education, including the establishment of libraries and museums and galleries of art, of local or general utility, for which provision is not made by statute.

### THE AMERICAN BOARD AS A BUSINESS CONCERN.

So far as we know, no journal has ever attempted to do for a missionary society, American or English, what our specially prepared sketch endeavors this week to set forth respecting the American Board. From time to time admirable presentations of the work of this, our great foreign missionary society, from the standpoint of its operations in the field, have appeared in print. Moreover, able and persuasive articles have frequently been written by distinguished men, urging more generous contributions. But without underestimating the importance of such ways of approach to the great subject of foreign missions, we have tried to view it from a different angle of observation, and to let the story of the business side of the Board's activities carry its own lesson.

Our churches need to have a greater sympathy with the men who are manning the machine. An impression sometimes gets abroad that the officers of benevolent societies lapse into perfunctory habits and methods, that the vast amount of detail work committed to them chills their enthusiasm. Such is not the fact, certainly, in the case of the American Board. Its secretaries and other officials are men of prayer, of genuine, though unobtrusive, piety. They are in their respective positions because they love the cause and, in some instances surely, at a sacrifice of personal ambitions and professional opportunities. The loyalty of these workers impresses one who comes in contact with them, and the fact that the Board has in its employ several who have served it for more than a quarter of a century shows the hold which it has upon their affections. The salaries in all the departments are moderate, and the hard times have necessitated several reductions in regard to which the public has not been notified, but which those affected by it have cheerfully borne.

Our investigation of the methods of administration was in no sense an official inquiry. We bore no commission from the corporate members which gave us the right to scrutinize details. The result of our observation, therefore, may be all the more weighty, inasmuch as it represents what any well-disposed outsider might ascertain if he wished. And it is our duty to testify to the alacrity with which all the officers facilitated our inquiry into internal affairs. And we put on record our conviction that, for economy, carefulness and efficiency of operations, the Board may challenge com-

parison with any benevolent society in the world, or with any private business enterprise of similar magnitude. If there is any waste or leakage or extravagance, it takes a sharper eye than ours to detect it; and the harmony and co-operation of all the workers are as conspicuous as their individual capacities.

The American Congregational churches have in the Board a superb plant whose products are to be found in every clime. But it could easily do a vastly larger work. The machinery is all in order, the operatives at their posts; never were there so many talented and earnest young men and young women ready to go to the field. Must the Board continue to pursue with reference to them the policy of discouragement which its restricted income has obliged it to maintain during the past year? The whole problem resolves itself into this simple question: Do the Congregational churches of this country really want to do their full share toward evangelizing the world? Here is a tried and efficient instrumentality eager to be of greater service. The present appeal is to business men who appreciate safe and satisfactory investments, to churches whose spiritual life becomes torpid in proportion as they are not moved by the missionary impulse, and to men, women and children everywhere who love the Lord Jesus Christ and who desire to see Him honored in the uttermost parts of the earth.

### ABSENTEE CHURCH MEMBERS.

What to do with the names of absentees is an often recurring question, and happens to be quite pressing just now. There is an infelicity in regarding as members of a church persons who are practically not members, and yet who are nominally still under watch and care. Churches are perplexed as to their own power in such cases, and the rightful method of proceeding. The perplexity, we believe, is largely caused by forgetting the true nature of local church membership.

What is the local church? The Platform of 1865 (which is our best standard) says: "Those believers who dwell together in one place become a church by their recognition of each other, and their mutual agreement to observe Christ's ordinances in one society." This agreement is what we call the covenant. This definition states the New Testament theory.

In the nature of the case permanent non-residents are not included in the proper membership of any local church. They cannot fulfill their covenant vows, and the church cannot exercise its promised watch and care. The church has right and power to conform to the essential definition of what it is. This principle clears away all difficulty. The church can free itself from absentees.

It must be understood, in advance (1), that no church rule can operate of itself to terminate the membership of any person, nor empower a clerk to revise the roll upon his own judgment. The church itself must act upon every case. (2) The church must not act by a summary vote, but must in all cases give to any party affected, if it be possible, due notice of the proposed action and of the time and place of hearing. (3) The church should be governed by a Christian spirit, which manifests itself in endeavoring to help a distant member to a Christian

home, or to a return to covenant allegiance of one whose residence makes it practicable.

Absentees may be divided into three classes:

(1) Persons who, geographically resident, have long absented themselves from the work and worship required by the covenant to which they agreed. This is a moral offense, because it is a violation of a solemn and vital engagement. Some persons of this class will occasionally attend a communion service with the intent to evade discipline. But such an act has not the intended effect. Habitual neglect is decisive. A church should have a rule requiring the standing committee to report the names of persons of this class, whose apparent absence seems to require notice by the church. But under such a rule, or under a temporary vote instructing the committee to the same effect, the church can, by vote, notify such persons of the alleged neglect and of the time and place of hearing, and request their presence. A simple form of vote might be:

*Whereas*, It is alleged that Brother —, a member of this church, has habitually absented himself from its worship and communion for — years past, in disregard of the covenant,

*Voted*, That the church will consider this charge at a meeting to be held in its lecture-room [date and hour], and that Brother — be requested to be present and answer at that time.

To carry into effect an adverse decision would need only that the above preamble be adopted, substituting the word "shown" in place of "alleged," and adding:

*Voted*, That Brother — be no longer under the watch and care of this church, and that his name be dropped from the roll of members.

A failure to appear, without satisfactory excuse, does not deprive the church of the right to proceed with the hearing.

(2) Persons permanently non resident for a considerable period. There are exceptional cases here. Some non-residents have no permanent home. Some are where there is no church which they can conscientiously join. Some aged Christian, who has gone to live with a son or daughter, may be broken-hearted if required to take a letter from the church beloved through a lifetime. But in all such cases the absentee ought certainly to report to the church at proper intervals, with appropriate Christian expressions. There remain many persons permanently at a distance who neglect, and often refuse, to take letters of transfer. Some churches think they can do nothing with such people. This is a mistake. These persons are not keeping their covenant engagements. They should honorably relieve themselves from obligations which they cannot fulfill. The church cannot exercise watch and care over them. It is easy for the church, upon report by the standing committee, to vote:

*Whereas*, It is alleged that Brother —, a member of this church, has absented himself from its worship and work for — years past, by reason of non-residence, so that he does not fulfill his covenant obligations, and the church cannot exercise proper oversight in his case,

*Voted*, That the church will consider this allegation at a meeting to be held [etc.], and determine whether watch and care ought to be withdrawn; and that Brother — be notified to answer at that time and place.

An adverse decision might be followed by the adoption of the above preamble, modified by substituting the word "shown"



for "alleged," with a vote to withdraw watch and care and drop the name from the roll.

(3) Names of persons of whom all trace has been lost for a considerable number of years. This list ought not to accumulate, and will not if church officers annually examine the roll and if pastoral oversight is thorough. Nevertheless it is impossible wholly to escape this evil. Old churches are particularly troubled by it. What to do with these names seems to give more perplexity than the two other cases. We do not find, however, any difficulty. A person who during half a dozen years' absence has never had any communication with his church, so that his very residence is unknown, has no right to continued membership even merely nominal. His silence is a gross violation of his covenant. After diligent search without success by the committee the church could vote:

*Whereas, It is alleged that Brother —, whose name is on the roll of this church, has been non-resident and not heard from for — years past,*

*Voted, That the church will consider this case at a meeting [date, etc.], and decide whether his name shall be dropped from the roll as no longer a member of this church.*

It would be well if even a useless notice was sent to the person's last known post office address. The vote at the meeting would adopt the above preamble, substituting "shown" for "alleged," and drop the name from the roll.

The question is raised, What should be done if such a person should afterwards reappear and desire restoration? There would be no difficulty in restoring by a simple vote, upon sufficient proof of present Christian character and life, accompanied by an ample apology for his ill treatment of the church. If such an one reappears by asking a letter of dismissal and recommendation to some other church, what then? The church might restore him upon sufficient evidence and give him a letter. But it must not deceive another church by a letter granted without undoubted evidence of Christian life. In fact, the person has no right to any letter whatever.

To avoid trouble every church might, and every incorporated church should, have an explicit rule as to absentees, placed in by-laws which every member should sign. An actual by law of this kind reads thus:

This church reserves the right to terminate the membership, after due notice and hearing, of any person who for the space of two years has either been non-resident, or has been habitually absent from the communion and worship of the church, or has failed to assist in the pecuniary support of public worship in the manner prescribed for such support.

We know a church, by the way, upon whose list appeared, without any comment, the name of an absentee who was finally discovered to be the excellent bishop of a Protestant Episcopal diocese in a Western State. The bishop, in his pleasant reply to an inquiry for dates, suggested that his name would better be dropped, but sent a loving greeting to the church which he supposed had long ceased to keep his name upon the roll.

The *Churchman* says that it is proposed to use the money derived from the recent sale of the Church of the Annunciation in New York city for the benefit of the General Theological Seminary and protests stoutly against such a use of the funds as practically involving a breach of trust. If it be right as to its facts

as it doubtless is, its protest is not only a truly Christian service but also an important public service. The obligation of scrupulous fidelity in the use of trust funds cannot be emphasized too strongly in these days.

#### THE SUNDAY BILL NOW PENDING.

The Massachusetts Sunday Protective League has had its bill reported favorably and with unanimity to the legislature by the joint judiciary committee, and the Senate has passed the bill to be engrossed. In support of it a very large number of petitions have been sent in. They represent all sections of the State, all denominations of Christians, many large and important organizations outside of the churches, and many leading business houses, and it would be difficult to secure for any other cause a larger or weightier list of names representing the best citizenship of this State.

It should be understood distinctly that the bill does not propose to prohibit sacred concerts, or such concerts as are held on Boston Common provided by the city, or Sunday trains as now permitted by law, or the sale of Sunday newspapers, or the running of street cars, or the sale of provisions, etc. Whatever its advocates may believe in regard to these matters, the only aim of this bill is to prohibit the licensing of theaters to give public secular entertainments. To accomplish this result will be to take a long and important step towards the more natural and proper observance of Sunday. At the meeting held last Sunday afternoon in the Boston Music Hall the speakers took a wider range and some made statements and claims which probably others could not have indorsed without qualification. But all can agree, at least, with the manly and practical plea of Governor Greenhalge for the reform of Sunday in genuine earnest yet in no illiberal spirit.

For ourselves we should like to see the work of reform carried farther than is proposed in this bill. Yet we shall be grateful for what it will accomplish if it pass. The services of Hon. W. P. Durant, chairman of the judiciary committee, in behalf of the bill deserve special recognition, and Dr. E. H. Byington and Hon. S. C. Darling also merit the hearty thanks of all who favor the object of the bill. Meanwhile, until the measure actually has passed both houses, let no representative or senator be left in doubt by his constituency that he is expected to support it heartily.

#### IS IT A CASE OF PERSECUTION?

The Massachusetts State Board of Arbitration and Conciliation sat at Medfield last week to listen to the statements of two parties at issue in a case of peculiar significance to Congregationalists. The pastor of the Congregational church, Rev. N. T. Dyer, a few years ago was prominent in compelling an enforcement of the liquor law, which enforcement resulted in the closing of a hotel of which one Col. E. V. Mitchell is a part owner. Colonel Mitchell also is the resident partner of the firm of Searle, Daly & Co. of New York city, which has a large factory at Medfield. During the interval and apparently because of hostility to Mr. Dyer, this firm has discharged about thirty former employes who were or are members of the Congregational church or congregation, twenty seven such having been discharged at one time last June. Mr. Dyer and the church having

failed to secure any satisfaction either from the resident member or from the New York office of the firm, the matter was laid before the State Board of Arbitration. No member of the firm, nor any legal adviser representing it, appeared at the hearing, although formal notice had been served. Many witnesses testified that Colonel Mitchell had, in person or by letter, given as the reason for their discharge either that they attended the Congregational church, or that they supported Mr. Dyer, or that they traded at stores owned by Congregationalists. A letter from the firm to the church was produced, in which it refused to interfere with the methods of the local partner and described the situation as a "local affair."

There are questions of jurisdiction involved in this hearing by the State Board which have yet to be determined. Until they are settled, and the board renders its decision, obviously we cannot properly proceed to discuss the vital issues involved. That we have not referred to this matter before is not because we were ignorant of it or insensible to its grave significance, but because we hoped that the policy of conciliation and arbitration might be accepted by the firm. The time may come when it will be necessary to discuss it and to inquire the degree of popular approval of a business policy which apparently makes employes suffer for their religious affiliations and their loyalty to a reform and a reformer.

#### EXTERNAL HELPS TO CHRISTIAN LIVING.

The principal source of aid to personal piety is within the heart. It is that communion directly with God through faith and love which is independent of external things. If this exist, no outward help is absolutely necessary. If it be lacking, no external aid can supply its lack.

Nevertheless, external helps are of great value. Our habits and associations have so much to do with determining our beliefs and feelings that their relation to the development of personal consecration cannot be disregarded safely. Even the most independent, self-reliant characters often are influenced by them controllingly. One's business or profession, his friendships, his reading, his studies, his mere abiding-place and movements about the world all exercise more or less directly and powerfully a positive influence over his spiritual growth. These therefore must be so chosen and so taken advantage of as to favor instead of hindering his proper religious development.

It is only necessary to study the lives of the most sincere and useful Christians in order to appreciate this truth, if any one is tempted to doubt it. The professed Christian who should be engaged in the lottery business, for instance, who should consort customarily and evidently by choice with profane or skeptical companions, who should prefer Zola's novels to George MacDonald's, or who, when abroad, should seek out the gambling palace at Monaco or the students' balls in Paris rather than the McAll missions, would not command or deserve much confidence in his Christian character. He who grows most day by day into the likeness of Jesus Christ is he who endeavors to shape his own outward life as much as possible as our Lord, were He now on earth and in our modern conditions, would shape His.



## THE WEEK IN REVIEW.

Never has there been a better illustration of what one zealous man can do, properly seconded at critical times by other individuals, than is found in the history of the passage of the anti-lottery law. For three years a modest gentleman, a professor in the Massachusetts Institute of Technology, Prof. S. H. Woodbridge, has spared no expenditure of time, money or strength to arouse influential individuals, newspapers and legislators against the lottery. He has written, printed and sent out thousands of circulars. He has interviewed men and written personal letters. He has visited Washington and sounded legislators. Every stroke has been effective because aimed at strategic points. He early found a valuable ally in Senator Hoar, and last week, when the fate of the bill in the Senate hung upon the fidelity and patience of its friends, the junior senator from Massachusetts—Senator Lodge—joined with the senior senator in outstaying and outwitting the friends of the lottery, Senators Gorman of Maryland and Brice of Ohio. Finally winning at 4 A. M., the friends of the bill needed some one to gain the President's ear, and just here another individual came to the rescue. Postmaster General Bissell, who knew how the bill would aid the Post Office Department in its fight against the lottery, said the right word to the President, and it was signed by him but a few minutes before noon, March 4, only one other law being signed later. We hope to have the story of the ins and outs of this spirited fight from Professor Woodbridge's own pen next week. He has done a superb work for his fellow-Americans, thousands of whom have never heard of him heretofore. Shut out from the mails, deprived of the aid of its recent allies—the express companies—the lottery now must resort to messengers or to devices that will be expensive and hidden.

The first half of the report of the Massachusetts Commission on the Unemployed has been given to the public. It is statistical and descriptive, and is valuable chiefly for its collection of data. The far more difficult task of analysis and synthesis has been reserved for the second half of the report. Massachusetts is not realizing the seriousness of this universal problem as she did last winter, nor was it brought home to her then nor is it now as it comes home to other sections of the country, where the reserves of capital are smaller and industry less varied. The declaration of Haverhill's striking shoe operatives that they will return to work ends a strike that has been stubborn but law-abiding in its methods, and that has won much sympathy for the strikers from individuals and classes not ordinarily over intelligent or sympathetic in such matters. The announcement that the national Bureau of Labor intends to begin soon the publication of a gazette of labor, which will give news but not theories of happenings in the industrial world, is welcome to those who covet accurate intelligence of world happenings in that important sphere of modern life.

The United States Supreme Court decides that the patent law means just what it says on its face when it says that a patent granted to an American inventor expires at the same time as the shortest-lived foreign patent granted for the same invention. This decision affects vast interests of capi-

tal invested in patent monopoly, and, so far as it deprives the capitalist of his opportunity to grow inordinately rich upon his exclusive control of valuable devices, the public approves of the decision. The inventor, in these days, is a comparatively unimportant factor. Laws that were originally intended to recompense genius for a limited time have of late been tending to enable mere capitalists to fasten indefinitely upon the community a toll which the people had no alternative but to pay. Every such decision as this latest one in the Bate refrigerator case, and the recent one declaring the Berliner telephone patent invalid, is a gain made for the rights of the many as over against the privileges and profit of the few. The Supreme Court has heard arguments in the income tax case during the past week. The array of learned counsel has been formidable, the throng of spectators and auditors large and popular interest intense. Should the court declare this law unconstitutional, the treasury receipts will be far in arrears of the national expenditures, even estimating the latter at their present proportions. The Treasury Department, meantime, is making rulings on the many vexed questions of interpretation which the new law suggests, and the limited staff of collectors is busy sending blanks and receiving taxes.

The attempt to alter the liquor laws of Maine and New Hampshire will not succeed with the legislatures now in session. Prohibition may not be, cannot be, enforced absolutely in those States, but there is no disposition to revert to a license policy. The legislature of Indiana, after a fierce contest between the forces of evil and law and order, has passed the first temperance reform measure that has been put upon the statute books in many years. Whether by design or chance this bill did not get to the governor within the time limit prescribed by the constitution, and it is feared that the labor of the session will be in vain. The pronounced defeat of municipal suffrage for women in the Massachusetts House, by a majority of forty, 234 members voting, was a surprise to both the friends and opponents of the measure, and probably indicates that our representatives reflect a popular conviction that the cure of present evils is not to be found in an extension, but rather in a contraction, of the list of voters. Still it must be noted that the same week the lower House of the Maine legislature voted in favor of women suffrage in municipal elections, by a vote of seventy nine to fifty four. The reform bills in the New York legislature still hang fire, including the tenement house laws suggested by the commission of which Mr. R. W. Gilder was chairman. An investigating committee of the New Jersey legislature has been probing into the corruption which has prevailed at the State House in Trenton during the recent Democratic régime, and has discovered that the State has been paying extortionate prices for furniture for the State buildings, that liquors have been paid for with State funds, that legislators and governors' sons have received furniture for which the State has paid, etc., *ad nauseam*.

The decision of the jury in the case of one Hayward arraigned for murder in Minneapolis, finding him guilty of the murder of a girl, whom one Blixt killed last December, is of unusual significance, since it is held

that Blixt was only a tool for Hayward, being hypnotized and executing the commands of the latter, whether with or without moral responsibility being a point yet to be determined. The plea of hypnotic control as a defense for acts transgressing law is coming to be as popular in Europe and throughout the Northwest as insanity used to be generally, and it needs no argument to show the serious problems which are raised by this and other similar cases. April 15 has been fixed as the date of the trial of Blixt.

The surprising gains of the Moderates in the London County Council election have yet to be explained satisfactorily. Evidently Churchmen, Tories, land owners, the great liquor producers and their retainers, and those who believe in a liberal policy of licensing amusements have combined and nearly out-voted the Nonconformists and the masses who indorsed the program of the London County Council and looked forward to a better, purer, happier life for London's people. Dr. John Clifford, Hugh Price Hughes and other great spiritual leaders threw themselves and their churches into the campaign for the Progressive candidates, and all of the English religious journals just at hand have editorials full of hope on the eve of the conflict. Just now all questions of state are overshadowed by the possibility that Lord Rosebery may resign, owing to his low physical condition. The speaker of the House of Commons has announced his intention of resigning his responsible office, where he has been a conservative force that may or may not be continued, according to the personality of his successor. The new Irish land bill introduced by the Liberals is winning much support from the opposition and bids fair to be the first of the Liberals' bills to become law.

The German Reichstag has cried a halt to the anti-Semitic agitation and rejected by a decisive vote a proposed law which would have revived Jew-baiting. It also has refused to accept many of the more drastic provisions of the emperor's anti-revolution bill, and that measure has been so riddled in and out of the Reichstag that the emperor's prestige must have suffered and it is now announced that the bill will be withdrawn. Caprivi knew the popular will better than his autocratic, eccentric master, and predicted much that has come to pass. The Spanish government has had the people back of it in its decision to suppress the Cuban rebellion with a resolute hand, unlimited credit having been voted by the Cortes. The news from Cuba percolates through government channels, hence is somewhat unreliable, but as yet there is no reason for thinking that the present uprising is likely to have any more substance than the many effervescings that have preceded it. If the reports from the commission of investigation in Armenia are true, the Armenian version of the events at Sasoon has been laid before the investigators in all its repulsive realism. The patriarch of the Armenians is showing unexpected pluck, refusing to withdraw some statements made in a recent memorial to the sultan, though requested diplomatically to do so. Reports from London indicate a lessening of popular interest in the Armenian question there, factional quarrels among the Armenians resident in London and analyses and unfavorable criticism of some of the

information from Armenia being responsible for it.

Cape Colony, Africa, has made known to Canada that it is willing to enter into such trade arrangements with the American federation as will conserve mutual interests. Manitoba has refused to modify or repeal the law forbidding appropriations to sectarian schools, though requested to by the Dominion government, and has intimated that it will not tolerate any interference with its opinions on this point. As the Dominion was given no mandatory authority by the recent decision of the Privy Council, and as the time within which it could veto or disallow the Manitoba law—if it had the authority—has expired, it seems as if the Manitoba law would stand, and that the Roman Catholics have had their long fight for naught.

The conflict in the Orient is bringing grave trials and great opportunities to the missionaries and native adherents of the Christian faith. The American Board officials have just received letters that bring disturbing news and joyful news, the former from China, the latter from Japan. Early in January the Presbyterian and Congregationalist missionaries in and near Pao-tung-fu, in North China, were attacked by a native mob, and only saved from serious results by the interference of the soldiery, which in turn made itself obnoxious by its vulgar curiosity. Ultimately the Chinese officials restored order and guaranteed protection and the right of the missionaries to continue their work, and the missionaries feel that perhaps they are safer now than they would have been had the trouble not occurred.

That Buddhist priests have accompanied the Japanese warriors to the field from the opening of the war seems perfectly natural to hear, but that Christian clergymen and evangelists have been given permission to serve as chaplains (self-supporting) in the Japanese army is astonishing and gratifying news. And yet such are the tidings that come to the American Board officials from its representatives in Japan. We find in the *Japan Weekly Mail* of Feb. 9 a letter from our own correspondent in Japan, who says that permission has been given to send six evangelists—Imonshi is the technical term used—to minister to the needs of the army. High officials were opposed to this concession, but, says Mr. Pettee, "as soon as they were convinced that this was the request of no narrow sectarianism, but the earnest plea of . . . devoutly patriotic Christian men of every name . . . they quickly yielded and affixed their seals to the papers." The movement which won this concession had back of it the whole body of Protestant Christians, native and foreign; \$500 have been pledged to pay the expenses of these men, and an appeal for \$1,000 has been issued. Rev. Miyagawa of Osaka—sometimes called the Chrysostom of the Japanese pulpit—Principal Honda of Aoyama College and Messrs. Aoki of Kobe, Terada and Yamanaha have been selected as five of the six. This event, coming so soon after the permission to distribute unrestricted portions of the Scripture in the garrisons throughout Japan, the letter of Lieutenant-General Katsura in Manchuria, promising extra protection to all sincere Christians, and the recognition of the superior work of the Christian nurses of the

Red Cross corps, promises much for the advance of Christianity in Japan. It shows that the higher Japanese officials realize the supreme place that religion holds in the life of nations and individuals, and that it proposes to give its Christian soldiers an opportunity to have the ministrations of Christian teachers, either when facing the temptations of the camp or the agonies of the battlefield and hospital. It gives Christianity a parity of standing with the ancient faiths of the land, and opens an opportunity for sowing good seed in good ground.

Japan's most recent victories in Manchuria, that at New Chang on the 5th, in which after thirteen hours hand to hand fighting in the city streets the Chinese were routed, leaving 1,880 killed, 600 prisoners and large stores of ammunition and provisions, and that of the 9th when General Nodzu followed up his victory at New Chang, with an assault on the Chinese at Tanchantal, in which 10,000 Chinese melted away under the fire of the Japanese artillery and the town was burned to the ground, have given her generals and soldiers new prestige, General Nodzu being made a marshal. Yamagata, the brilliant general who broke down under the strain of service on the field, has been made minister of war. Everywhere the Japanese forces go they insure protection to foreign residents, and win the confidence of the natives, and some of the most significant news in the English papers of Tokio, Hong-Kong and Shanghai is that which tells of the conquests of peace which Japan is making. She occupies a district and at once sets about securing justice in the administration of laws. She buys her provisions and does not pillage. Her soldiers bring order, not disorder, and as a result in not a few cases, when generals have changed their seat of operations, the local Chinese officials and merchants have expressed their regret in formal documents. Li Hung Chang once more seems to be the power behind the throne in China, and has set out for Japan to negotiate the terms of peace.

#### IN BRIEF.

The "preferential exercise of divine power" is Mr. Balfour's new expression for what has hitherto been called "miracle."

Prof. Henry Drummond is incapacitated for work by a serious attack of rheumatism. Hence his lectures to his students are postponed, and they are mourning. He will have the sympathy of countless Americans.

The boys of the public high school at Lexington, Mass., raise and lower "Old Glory" upon the school flagstaff each day, with the same ceremony that obtains at a military or naval post. 'Tis well. Far better than leaving it to the janitor.

In charity's name two hundred and forty women seated at sixty tables played progressive euchre at the mansion yesterday afternoon.—*Brooklyn Eagle*.

In charity's name we refrain from further comment.

The *Examiner* has purchased the *Christian Inquirer*. It is noteworthy that the latter journal was started as a protest against the former and that the editor of the latter is probably to become one of the editors of its more successful competitor. The union is another demonstration of the impossibility of furnishing the public with a first-class journal at cheap rates.

Two men, with the dirt of the shops upon

them, entered a Philadelphia institutional church, were kindly greeted, had a bath, a lunch, good reading, were rested and revived. One said in a whisper to the other, "Mike, don't it bate the devil?" "Whist!" said his friend, "that was the intintion." About the most delicate tribute to "modern methods" we ever remember to have seen!

*Harper's Weekly* has sent Julian Ralph to San Francisco to describe the revolt of the people against monopolists, tyrants and political bosses. He is sending on letters that are illuminating, and at once humiliating and inspiring. It is interesting to note that he assigns the original bent of the state toward luxury and evil to "the absence of what may be called the Puritan spirit, which has leavened the bulk of the nation."

Precisely opposite conditions have resulted in a New England State from the arrival of the "Tribby wave," as an exchange puts it. While that "incongruous combination," a Tribby church sociable, has been held in one town, the head of a leading church in the State has strongly advised his parishioners not to read the book. That attitude, extreme though it appears, is far preferable to the other.

Prof. O. C. Marsh thinks that "the missing link" between monkeys and men has been discovered at last in Java, or, rather, that parts of it—a skull, a thigh bone and a molar tooth—came to light there some three or four years ago. This may prove true and it may not. Other scientists already dispute it. But if it should, the interposition of the Almighty in creating man as he is, with a spirit as well as a body, would not be discredited.

Another of those lively gatherings for which the New York Presbytery is becoming famous took place last Monday, the special point of contention being the recent strictures of Dr. Parkhurst on the sale of the Sea and Land Church. Drs. Chambers and Mulally urged action that would be in the nature of a rebuke, but Dr. Parkhurst's friends rallied in sufficient numbers to forestall such action, and thus saved the good name of the presbytery.

It is now proposed seriously in this State to impose a fine of five dollars for each offense upon every voter who fails to vote unless he furnishes a sufficient excuse for not voting. Such a law is unlikely to be made and probably would soon become a dead letter. But the proposal of it indicates a growing realization of the responsibility of the citizen. It is much to be desired that a sense of their responsibility for the welfare of the church to which they belong could bestimulate among many church members.

The rabid anti-Catholics, in their crusade against the Roman Church, sometimes are hoisted with their own petard. A bill to prohibit public school teachers in New Jersey from wearing any religious "emblem, insignia or mark" was defeated by men whose daughters are members of Christian Endeavor Societies and like Protestant organizations. A similar bill in the Pennsylvania legislature seems sure of defeat because it attacks Dunkards, Mennonites and German Baptists as well as Roman Catholics.

Ninety-six members of the British House of Commons voted against adjourning on Ash Wednesday. Radicals of all kinds were included in the eight dozen. This is a question which would never come up on this side the water, where only the days which Christians of all names consider sacred are observed by the adjournment of legislative bodies. We suspect that opposition to the Established Church rather than hostility to essential Christianity is the animus of most of these ninety-six votes.



Strange to say, a woman has just died in Torrington, Ct., who may have witnessed the scene illustrated on our cover page. We refer to Mrs. Charlotte A. Hungerford, the mother of Dr. Edward Hungerford, so well-known for his interest in music and liturgies. Mrs. Hungerford was related to Samuel J. Mills, and distinctly recalled the distress of his mother when she learned of his decision to enter the missionary work, the mother exclaiming, "How little did I know when I dedicated him to God what I was to suffer."

In correction of a common impression it should be stated that the *Church Standard* explains that the proposition to elect one of the Episcopal bishops as "Primus" of the House of Bishops unfortunately has become involved with the proposal to erect Washington into a National Metropolitan See, and was intended chiefly to provide for the selection of a permanent presiding bishop instead of as a step towards the establishment of an archbishopric. The subject is not yet ripe for discussion but, as the *Church Standard* itself remarks, "It is a small matter, but it means a good deal."

In our recognition of the five young men who were the first to go out under the American Board, we must not fail to remember that in that company gathered in the Salem church were two young women to whom it was a no less significant occasion. Harriet Atwood had plighted her troth to Samuel Newell and Ann Hazeltine hers to Adoniram Judson, and each in due time accompanied her husband to his field. Just which of the ladies who appear in the picture are to be identified as these illustrious women, we have no means of determining. Each of our readers is left free to speculate on that interesting point.

The probity of the officials of the many organizations in this country which serve as *media* between the gifts of donors to missions and the missionaries is so marked that any departure from honesty is all the more noticeable. The peculations of the treasurer and secretary of the American (Protestant Episcopal) Church Missionary Society have been exposed, the officials dismissed, and the question of their prosecution is still pending. Fortunately, the amount stolen is not so great but that it seems probable that the society can recover it from the property of the individuals concerned. The society's trust funds and principal are intact.

Why is it that some deceptions have such a long lease of life? The solemnity with which the antics of spiritualism are investigated year after year, as here recently in Boston and as if the system as a religious belief had not been shown up repeatedly and thoroughly, proves that some people exceedingly enjoy being fooled. There is a little truth in spiritualism, but it is not peculiar to that form of belief. It is just as truly a characteristic of Christianity. But for the most part spiritualism is not only a delusion but a very silly one. Can the secret of its power be that it offers a sort of substitute for Christianity which does not insist, like the latter, upon repentance and reform?

Dr. Dunning's first letter, printed this week, was supplemented by a private postscript, written a little later, in which he reported a cheerful and hopeful disposition prevailing among all the members of the party, even those who were most affected by the boisterous seas. The arrival at Gibraltar was heralded by the booming of the sunset gun from the fortifications as the ship dropped anchor, and there as well as at Algiers several pleasant hours were passed. The sail through the Mediterranean along the Barbary coast Dr. Dunning describes as delightful. We can think of the party this week as amid the novel scenes and pleasures of Alexandria and Cairo.

Dr. G. R. Leavitt, who was detained from sailing on the *Normannia* by his mother's death, overtook his fellow-travelers in Rome.

There are not a few people who, in this day of literalism and realism, would relegate symbolism in religion and art to the nether depths. We are glad to see that the General Court of Massachusetts is not to be numbered with this company. What if the ancient codfish that hung in the old Hall of Representatives is not as ornate as the new Hall of Representatives! On the other hand, as Representative Irwin pointed out:

It is no more common, simple and plain than the fathers who founded our State. It tells how the lowliest may rise and win and rule—how the fishermen may be the peer of the marshals of France and the admirals of England. It speaks of pathetic deaths for many years in lowly but honorable livelihood. Do you say it is unimportant? The ablest of statesmen have contended about it at the council of kings. Do you cavil or deride it? It tells you of victories on sea and land which history crowns with lustrous and unfading glory, which our proud State tells over us among her priceless jewels, which children and children yet unborn shall learn and tell to others with brightening cheeks and brightened eyes.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

#### Many Men of Many Minds.

What a mixture city life is, anyway! At one end of the town, for the past fortnight, we have had the opera, drawing immense crowds resplendent in evening dress and apparently indifferent to the expense involved for tickets, carriages and other accessories—though somewhat disgusted, many of them, because of the failure on the part of the management to meet expectations. At the other end of the town a stirring evangelistic campaign has been going on under the direction of the Salvation Army, which, in addition to special meetings in its own barracks, has been holding noon rallies in Faneuil Hall. Elsewhere in the city big A. P. A. gatherings, at Park Street effective revival meetings, a stone's throw away, in Music Hall, a prize fight, at smaller halls lectures on art, on Browning, on early Christianity, here and there among the churches quiet Lenten services designed to deepen spiritual life. These are some of the things that distinguish winter life in a great modern city.

#### A Club That Has a Mission.

Somewhat peculiar to Boston, we believe, are the number and variety of its clubs. Glance over the list of announcements in the *Transcript* of gatherings almost any evening and you get an idea of the range of interests and of the increasing tendency for birds of a feather to flock together. One recently organized club looms above the customary organization of that type, and though hardly more than a year old has made for itself a distinctive place and name. This is the Twentieth Century Club, of which men like Edwin D. Mead, John Graham Brooks, Publisher D. C. Heath, and women like Mrs. Kehew, Miss O. M. E. Rowe and Miss Lucia T. Ames are leading spirits. As its name implies, it aims to associate persons of both sexes whose outlook is toward the coming century, and who believe that they have something to do in the way of solving pressing social, industrial and municipal problems. The weekly Saturday luncheon in the modest club house on Ashburton Place is getting to be a rallying point for the bright professional and literary men of the town, whose mingling together is marked by gen-

uine democracy of feeling, suggestive of the good fellowship of college days. There is usually earnest, though informal, speaking after the simple luncheon has been eaten, the participants being men who have not only definite ideas on current questions, but a stock of information gathered from expert study and investigation. This club is the nearest approach on this side the water to the Fabian Society of London.

#### The Fruits of an English Sojourn.

At a recent meeting of the club, George E. Hooker, an Amherst College and Yale Seminary graduate, and a member of the Washington home missionary band, who has just returned from a year's study of social conditions in England, gave an illuminating address on the industrial outlook there. He set forth the striking advance in recent years of collective activity, showing how the community, especially in London and Glasgow, is itself assuming certain municipal functions, and even going so far as to take over the tram cars and to erect model lodging and tenement houses. As another sign of progress he cites the co-operative business organizations which save to the consumer the profit gained by the middle man, and which now have a membership of over a million persons, do a business of \$250,000,000 a year, and have their buyers in all parts of the world. The listener to this admirable address could hardly fail to ask himself if it would be altogether unsafe or unwise for our American cities and working men to follow the lead of England.

#### Mr. Cook's Reception.

Following a custom of previous years Mr. Joseph Cook signalized the close of his Monday lectures by entertaining last week Wednesday a large number of his friends at the Hotel Bellevue, where he makes his home during the winter. After a half-hour of pleasant social intercourse the company seated itself and listened to a stirring address by Rev. J. K. Greene, D. D., of Constantinople, who handled fearlessly, thoroughly and fairly the important questions touching religious liberties and American rights in Turkey. From a long sojourn on the field Dr. Greene was able to show clearly the change that has taken place in the last twenty years in the policy of the sultan's government towards the missionaries, and he believes that now the authorities are aiming to cripple if not to ruin the work. Mr. Greene's son, by the way, who has himself been also in the service of the American Board, is just bringing out through the Putnams a volume on the Armenian Crisis, which is sure to excite the already quickened sympathies of the American people.

Another speaker on this occasion, whose words carried the weight of close familiarity with Turkey, was Dr. Cyrus Hamlin, the presiding officer. His cool, deliberative style of speech lent all the more strength to his searching analysis of the situation. He believes that Russia is playing a prominent, though secret, part in the whole proceedings; and as for Gen. Lew Wallace, he would have winced under the cutting, though perfectly courteous, allusions which Dr. Hamlin made to him. Dr. Hamlin was followed by Dr. F. E. Clark, H. B. Blackwell, Hon. C. C. Coffin and one or two native Armenians, all of whom set forth the painful phases of the massacres and urged action in the direction of relief and redress. The sentiment of the meeting crystallized into a series of resolutions.



**A Useful Institution.**

In these days of novelties in philanthropy it is encouraging to note the steady progress of certain institutions which cling to the old idea that the development of Christian character is the prime factor in social regeneration. For nearly three decades the Boston Young Women's Association has held, patiently and persistently, to this fundamental principle, and as a result their two buildings, on Warrenton and Berkeley Streets, have become far more than places to eat and sleep and hold clubs for the army of young wage earners who make the association their home. From all its agencies there emanates that intangible power which we call influence of a distinctively religious kind. At the annual meeting one evening last week, at which Mrs. H. F. Durant presided, facts were presented to show that 1,500 girls are reached every year through its sixteen departments of work, besides more than 5,000 who are furnished with positions through its employment bureau. Classes in the English branches, schools of stenography and typewriting, a fine gymnasium, many lines of industrial work, such as cookery, dressmaking and millinery, represent the various activities carried on under competent directors, and prove that a high regard for the spiritual life of members of the household does not hinder efforts to provide the best up-to-date appliances for physical and mental enrichment.

The families in the two houses are decidedly cosmopolitan in their constituency, but a spirit of good fellowship prevails not unlike that which is found in college. Miss Blodgett of the Travelers' Aid Society visited 472 incoming steamers and assisted 1,411 girls to points of destination. Dr. E. L. Clark of Central Church made an address and emphasized the urgent need of more money to continue the work of the association in its multiform branches.

**The Intercollegiate Y. M. C. A. Planted in Boston.**

There are 5,000 students in the city of Boston, scattered among fifteen collegiate institutions. Of this number 3,500 are young men. In January a special campaign was started in some of the leading institutions, which has resulted in the organization of associations in two graduate and the one undergraduate department of Boston University and in the Massachusetts Institute of Technology. The movement is receiving the support of the Christian professors and the students are enthusiastic. At the close of the campaign a special conference of these key-men of these four institutions and also of Harvard Medical College was held at the Boston city association, conducted by Mr. John R. Mott, secretary, and addresses on practical lines were also made by College Evangelist S. M. Sayford and by local Y. M. C. A. men. A whole day was spent in a solid discussion of the student problems in this city. Boston is the last of the great metropolitan student centers to take up this direct work for college men. In New York, Philadelphia, Chicago and other cities it has been successfully tried. With the great student centers in and about Boston there is a large field for Christian work of this sort.

**A Pleasant Affair at Park Street.**

The name of Rev. Dr. Andrew L. Stone is an honored one in Boston Congregational circles, and it was a loving remembrance of their former pastor and his wife which prompted some of the old members of

Park Street Church to give an informal reception to Mrs. Stone and her daughters, Miss Kate Stone and Mrs. Baker, on the evening of March 7 in the church parlors. It was a purely social occasion, marked by the absence of any formal speaking, but as a delightful reunion of more than 100 of Mr. Stone's former parishioners and friends the evening will long be remembered. Mrs. Stone and her daughters have been spending the winter in Boston, but they return to California this spring.

**FROM THE INTERIOR.****Secretary Smith's Visit.**

We have all been rejoiced that Dr. Judson Smith has been able to visit us again, and address us on the emergency through which the American Board is now passing. Everywhere he found interested and responsive listeners. The women who meet every Friday to pray and plan for the work they have in charge were the first to be favored with his presence. Saturday evening he met a few of the corporate members of the board at the Union League, who had been called together for consultation by the co-operating committee, where the situation was frankly explained and fully considered. Upon the whole, the discussion was hopeful. No one was willing to admit that when the churches fairly comprehend the situation they will consent either to the curtailment of their missionary operations or to the increase of the debt. One of the encouraging results of the efforts of the co-operating committee is a promise from 125 churches which had given up the monthly concert to revive it, and from more than eighty non-contributing churches to take collections the present year. This is simply a hint of the results thus far visible from the plans and efforts of this committee of the Interior.

Sunday morning the secretary spoke in the New England Church, and Monday morning addressed the Ministers' Meeting at the Grand Pacific. Here resolutions were passed, prepared by Dr. Corwin, pledging the brethren to still more earnest and self-denying efforts for the cause so dear to Christian people everywhere. The meeting had also the privilege of hearing a few manly words from President Penrose of Whitman College, and from Rev. A. H. Byles of England, the organizer of the Pleasant Sunday Afternoon movement.

**Boodle and Mayor Hopkins.**

Contrary to expectation the mayor approved, with slight modifications of one of the ordinances, the vicious legislation of the previous week. The meeting of the common council is reported to have been one of the most disgraceful this suffering city has ever known. The indignation meeting Sunday afternoon, which packed Central Music Hall to its uttermost, and which rang with an eloquence which only the sense of burning wrong can call forth, and the appeal of a committee appointed to wait on the mayor and urge him to veto the objectionable ordinances, were wholly without effect. It seems as if the mayor delighted to defy the wishes of those who have the real interests of the city at heart. Even members of his own party are swift in condemning his course, and are bemoaning as truly as members of parties opposed to him the action he has taken. Our hope of relief is in the appointment of an investigating committee by the legislature, and the discovery of fraud which will atone for its violation of law by confinement in the

penitentiary. The Civic Federation will hunt up the record of aldermen who are candidates for re-election, and appeal to honest citizens to cast their ballots for men who are above suspicion. It may be that a good number of men, Republicans as well as Democrats, will hereafter be permitted to serve the city in private life.

**Chicago Commons.**

This new social settlement has had a prosperous winter. Its educational work, known as the Plymouth Winter College, with branches in the Bohemian and Ewing Street Churches, has certainly met an existing want. At the Commons classes with over four hundred pupils have been formed, and classes with half as many more pupils in the branch schools. As yet the demand has been for elementary instruction and for lessons in the practical duties of house-keeping and the care of the sick. The expense of the work has been provided for by Plymouth Church. Efforts are also made to promote good citizenship and to improve the condition of the helpless and dependent in our public institutions. This year the Commons will have a summer school of economics with two sessions, at one of which Mr. Percy Alden of Mansfield College House, in East London, will give lectures. The first session will be from April 22-29, the second from Aug. 22-29. In the announcement of the purposes of these sessions it is said the school "will partake of the nature of a religious retreat, and will offer the highest attainable educational value of social, economic and ethical study, both in lecture courses and in the inspection of the philanthropic, reformatory and religious work and institutions of Chicago." That there is need of such a school and that it will be wisely managed cannot be doubted. Any information concerning it will be furnished by Prof. Graham Taylor of our theological seminary.

**Lecturers at the Seminary.**

Secretary Ryder has been giving to the students of the seminary a series of four lectures, of half an hour each, on the work of the A. M. A. They have furnished just the kind of knowledge which the young men need and cannot fail to bear fruit in their ministry. The history of the association has been carefully traced, and pains taken to show how providentially it has come into the place it now occupies as an agent of the churches in reaching the Indians, the mountain whites and the colored people. The lectures indicate that the association has only just entered upon its beneficent mission, and that great as have been its resources hitherto, they are now painfully inadequate to the demands made upon it. Dr. Gunsaulus has just begun a course of four lectures on the higher ministries of English poetry, which are a treat not only to the students of the seminary but to all who hear them. It is a great delight to the friends of the seminary that Professor Boardman has been able to resume his lectures in Systematic Theology, and to show himself once more in the places where we had been wont to see him. There are few abler men in his department anywhere than Dr. Boardman. Fortunate indeed is the class whose members enjoy his instruction and the faculty in which his counsel is heard. It would be a rare blessing if the health of Dr. Boardman were to permit him to continue his instruction here for many years yet.

Chicago, March 9.

FRANKLIN.

## A STUDY IN HOMILETICS.

DRS. PARKHURST, TALMAGE AND BEHREND'S.

Mr. George Saintsbury, the eminent critic, has recently issued a book of essays in which he gives "corrected impressions" of noted authors. A former resident in New York spent March 3 in the metropolis, and improved the opportunity to hear and study the personalities, sermons and congregations of three men whom he heard often five years ago. Let the following serve as his "corrected impressions"—not judgments—superficial doubtless, but honest:

*Dr. Parkhurst.*—The edifice: too gloomy because now dwarfed and darkened by a beautiful building which is owned and controlled by a life insurance organization, the church conserving the life eternal, the organization life and death which are temporal. The congregation: numbering more men than women (*mirabile dictu*) earned its right to its sittings—the pew owners by fighting their way through the hordes of strangers ranged about the front doors and along the aisles, and the strangers by their patient endurance of much tribulation and the more or less successfully concealed irritation of the pew renters, the scene as a whole furnishing abundant data for an argument on the desirability of having a church edifice the elasticity of which is in a direct ratio to the popularity of the preacher. The ushers: exceedingly diplomatic in the performance of their delicate task of inducing exclusive dowagers to share their pews with humble Gentiles from Samaria, and in proving to impatient strangers that a late comer usually gets a better seat than a man who comes half an hour before time.

The music: artistic, but not top-lofty, the congregation participating heartily, and the total effect being what you might expect in a church where the pastor is a trained musician and the organist an own brother to the pastor, understanding and executing perfectly his desires. The prayers: too much like the sermon, sincere, unquestionably, but appearing to be the output of the intellectual machinery, not the bloom and fruitage of the heart. The sermon: extremely orthodox in doctrine, insisting that not only the teachings of Jesus, but the honest response of every individual's conscience, makes retribution for sin the only belief that is tenable and the only belief that furnishes sufficient virility to make either individuals or communities genuinely righteous. In form, the aforementioned almost pitiless and overpowering succession of terse, precise language expressing logical—ofttimes brilliant—thought.

There was no flashing and whirling of the sword of rhetoric, no feathering of the arrow with the plumage of imagination, as was noticeable later in the day, when Dr. Talmage was heard. Rather, it seemed as if a rapid fire machine gun—say a Gatling, Maxim or Hotchkiss—had wheeled into action and begun to assail the heads and hearts of sinners with a hailstorm of factual bullets, the fire lasting twenty-five minutes, ending as abruptly as it began, and the smokeless powder used making the carnage instantly visible. To stand up against such a style of delivery is impossible. You hardly realize that you are hit in the head before you are hit in the heart, and by the time the sermon ends every organ of your spiritual body had had a massage, to put it mildly, which has stimulated it either to affection or repulsion, agreement or dissent.

To force the analogy between the preacher and the machine gun would be very unfair. He also can pick off an individual sinner as neatly as Davy Crockett could pick off a gray squirrel dodging among the boughs of a Kentucky forest tree. He can hurl a bomb that awakens a city and hits whom it was predestined and deserved to hit, but even in doing this he does it without flourish, with the utmost precision, with the maximum of execution and the minimum of exertion. His rifle ball hits the heart and does not mutilate the face. His bomb lands in front of Tammany Hall or along the avenues where wealthy, educated, recreant citizens live.

*Dr. Talmage.*—The edifice: a theater—the former Academy of Music. The pulpit a table, the background a drop curtain, and the higher seats in the synagogue, theater boxes with their tawdry trappings. The congregation: "all sorts and conditions of men," former parishioners in Brooklyn still constant, transient hotel guests from Boston or Oklahoma, domestics and clerks, business men and boarding house keepers, floaters about the streets, to the number of 3,200, hundreds of whom would never darken a sanctuary door or endure the real or fancied frigidity of the ordinary church.

The music: inspiring, old tunes and old hymns—sanguinary in their theology, to be sure, but harmonizing perfectly thus with the doctrine of the preacher—a cornetist, a pianist, a precentor and an emotional congregation being responsible for a result quite unfamiliar to the American auditor. The Scriptures read: with an accompanying exposition that was phosphorescent if not illuminating, yet challenging and securing the attention of the vast throng to the marvelous words of the Sermon on the Mount, and making the whole a distinct, effective part of the service.

The sermon: an exposition of the theory underlying the preacher's present experiment, viz., what Paul said: "that I might not build upon another man's foundation." A dispassionate setting forth of the shortcomings of the average church, a description of the classes in our great cities that do not enter church doors or accept Christianity, and a hearty welcome to the masses to come within reach of his interpretation of Christianity. Clever, dramatic, oftentimes shallow, frequently pungent in satire, now and then descending to artifices that the veriest tyro must have detected, optimistic in spirit, essentially sane and orthodox in his gospel, and, if one accept the Episcopal theory that the vessel as a vessel must not be scrutinized too closely if the liquid that comes from it be potable, then a great and effective preacher to the masses.

But as you see the great crowd disperse you cannot but feel that it needs a pastor as well as a preacher. The multitude has been fed, but who will set it at work? Impulses have been stirred, but who will see that they crystallize into action. Patriotism has been aroused, but who will enlist the recruits?

*Dr. Behrends.*—Nothing peculiar about edifice or congregation save that the one is suitable for its purposes, if not ecclesiastically conventional in its architecture and appointments, and the other very large considering the hour of the day (evening) and the habits of its members. Men abounded, young men especially, Mr. Bok to the contrary, notwithstanding. The prayers: communion with God—not sermons in the guise

of prayers—subjective and objective in proper proportion, mellow and searching, but not clever—fortunately.

The sermon: radical yet conservative in doctrine, carrying to its logical conclusion the Protestant theory, and interpreting John 7: 17 to be the Scriptural authority for making the consciousness of the individual—not reason, not the Church, not Holy Scripture, not Jesus Christ—the final test of inspiration and the authenticity of a message from God. Of course this conclusion was carefully guarded from false interpretations that might otherwise have been put upon it, and the mission of reason, the church, the Bible and Jesus Christ were clearly defined and exalted, but in the last analysis it was stated—but not explained how—that the only infallible test of God's tone was an answering vibration in the soul.

In execution the preacher has all that power which comes from direct appeal, neither manuscript nor notes being visible. His ordinary style of delivery is conversational, but rising when necessary and natural to lofty altitudes of forensic eloquence; the gestures are few but natural, and the thought develops with logical precision, the raiment of choice language, however, hiding the skeleton from the ordinary hearer. You feel as if you have appealing to you one who has a finely developed brain and an equally large and active heart—both pulling evenly on the traces, not tandem style. Hence the deep, wide scholarship of the man does not betray him into pedantry or cold metaphysics—though he is one of the ablest metaphysicians of the American clergy—nor do the pulsations of a large heart and the memories of a life full of mental and spiritual strife make him over-emotional and too introspective.

Let occasion arise and you feel confident that he can discuss the higher criticism with men like Professors Briggs and Harper and meet them on their own ground with weapons of his own forging, not second-hand ones. Let a crisis arise in the life of his city and you know that a voice will ring out above the din, judicial yet fearless, calling for law and order, liberty, the right of every man to the opportunity to toil and to enjoy the fruits of his toil.

But ordinarily his people are not fed on the disputed questions of higher criticism, nor are they incited to interference with questions of state. They get profound thought applied to problems of the spiritual and material life. They get it in lucid English, beautiful and eloquent at times. They get, too, glimpses of personal history, revelations of processes of intellectual and spiritual growth, which not only are illuminating and wondrously helpful, but must bind his hearers to him with that peculiar feeling of love which you have for one who trusts you enough to confide in you. Such were his closing words in his recent great sermon on The Pauline Doctrine of the Sword. Such were his words in the sermon heard by us, when, to prove his point, he unbared his heart and described that day long ago when, while teacher of a country school in Ohio, sitting on the benches of a rude schoolhouse, he first came face to face with the Christ. Simple yet profound, scholarly yet popular, logical yet entertaining, practical yet eloquent, judicial yet fervent, broad yet deep, he has few peers in the pulpit of this or any other land.

G. P. M.



## Letters From the Orient.

### I. New York to Gibraltar.

It is a move of great interest to a family when they become travelers. It is yet more interesting when travelers become a family. That undertaking the members of *The Congregationalist's* Oriental party entered on Saturday, Feb. 16, as they climbed up the gangway of the great steamship *Normania* at the Hoboken pier. The morning skies were bright, the waters were smooth and the air held a prophecy of spring. Everywhere were heard greetings and good-bys. Old friends unexpectedly appeared on the crowded decks and, introducing new ones, commended them to our fellowship. Quickly the last call sounded. A long procession filed down the gangway, followed by the usual belated ones, and the ship moved slowly out of her dock. A sea of upturned faces, strangely intermingling smiles and tears amid a flutter of white handkerchiefs, reflected like a mirror the throng pressing against the ship's railings, then faded into distance. No earthly scene comes to my mind which can be compared to the farewell as the water broadens between a large company of travelers across the ocean and the much larger company left behind. It suggests the last voyage out into the shoreless sea.

The land became a wavy white line against the sky. Passengers settled themselves in groups on the deck, or looked over their treasures in the mail and express packages. A shower of letters and telegrams fell to *The Congregationalist's* party and to its individual members, bringing congratulations from near and far. We had not expected so many personal messages, so kind wishes following us, as they will, over oceans and across rivers and mountains, to our safe return home. Magnificent roses, beds of tulips and pinks decked our dining tables for many days. It was an auspicious beginning that so many of us were already acquainted. Besides, a number of other passengers brought letters of introduction to members of our party.

The first Sunday at sea dawned bright and beautiful. The band, for the morning call, played Luther's hymn, *Ein feste burg*. There were no vacant seats at the breakfast tables. The spacious dining saloon was filled again for the morning service. The American Board had furnished hymn-books. Dr. F. A. Horton of Providence preached, and Rev. C. P. Mills assisted. The sermon, from Ex. 33: 13, brief, tender, pertinent, was a message for the occasion. Dr. Horton spoke of the lands we are to visit and the purposes we hope to accomplish, and gave as the keynote for the experiences of the coming months, "If I have found grace in Thy sight." One stranger was heard to remark to another, "That was the most helpful and delightful service I ever enjoyed at sea, and I have attended many of them."

We can now survey the party. The sexes are equally represented, nineteen of each. They come from twelve States, from Maine to Georgia. Fifteen persons represent ten colleges—Harvard, Yale, Amherst, Williams, Bates, Bethany, Oberlin, Union, Rutgers, Wellesley, the Massachusetts Institute of Technology. Nine are ministers, two schoolmasters, two lawyers, one real estate dealer, one lumber merchant,

one manufacturer of machinery, one is engaged in life insurance and one has retired from business. Five, at least, are correspondents of American newspapers, and other members will write occasional letters. Five denominations are represented, Congregationalist, Presbyterian, Methodist, Free Baptist and Disciple. The youngest member is thirteen years old, the oldest about seventy.

The ship's list of passengers looks much like the signs along the shops and stores of New York's greatest thoroughfare. German, Polish, Italian, Dutch and French names interspersed with American show how men of many nationalities have won wealth in our land, for it is plain from the conversation constantly heard that most of this large company are seeking the pleasures and education to be gained in travel. The man who has seen all lands and has found them vanity and vexation of spirit is with us, chanting his pessimistic song to the unsophisticated traveler. Student, author, journalist, publisher, banker, priest are here, the retired merchant seeking wearily to find in travel solace for the business he enjoyed, and the mother giving up home and friends to gain questionable advantages for her children by living with them in some French or German school. Here are the self-styled philosopher searching for an excuse to gather an audience to which he may exhibit himself, and the self-appointed missionary going to Palestine to convert the Jews and bring the second advent of our Lord. It is a cosmopolitan company, a miniature of a great city. Here are 291 cabin passengers, ninety-five steerage and 330 officers and crew.

We might pause here without breaking the continuity of our story. Many did pause, for the next three days were mostly a blank to them. There were others, too, who wished the ship would pause, but it kept right on. It met determined winds and conquered them. It rode over tumultuous seas or through them. It swayed and rolled and groaned and tossed the spray over its prow and shipped seas astern. Yet the sunlight kept dancing on the billows by day and the stars twinkled merrily at night. One of the mottoes on our party's souvenir list took on new meaning—"When I was at home I was in a better place, but travelers must be content." How nobly they tried to be content! Some gave up everything but the cheerful spirit to which they clung with desperate resolve. The liveliest things on board were trunks, dishes and furniture. These danced with glee as we went rolling on. The various remedies for seasickness were discussed in subdued tones, but it can hardly be affirmed that any of them fully stood the supreme test. And yet Captain Barends said we were having a fair winter passage with only a moderate gale.

Thursday morning hope revived. Warmer airs, less hurried, came after us. The dining-room at luncheon took on a livelier appearance. Somnolent travelers in steamer chairs rubbed their eyes as out from the mists to the right appeared the outline of a mountain rising from the sea. It was the most western of the Azores. Half an hour later another mountain on the left coyly lifted its veil, where, nestled in a nook on

its precipitous side, appeared a white village framed in emerald. It seemed hardly a mile distant; perhaps it was three. It looked inviting, for it stood solid and still. But clouds hid the summit, and as we moved past it the entire scene sunk into the ocean. That was the last we saw of the Azores, though the ship must have been at least twelve hours passing by them. But mists and rain hurled past us and the ocean rose again in its might, laying low so many travelers that it was past noon next day before the decks began to be populous. Then the sun came out, and the band, and Dr. Gallagher, with a gross of little flags of the stars and stripes, and with martial airs and patriotic songs the company tried to forget their discomforts of the night before in celebrating the birthday of George Washington. The Father of his Country is still actively useful, and this year he won a new victory on our German steamship, more than two thousand miles away from the land he made free.

April showers chased away March squalls on Saturday and June clouds on the second Sunday floated lazily, casting their shadows along changing blue waters. The decks were filled with people. It was like a summer excursion. Languid and wretched people had become vivacious. It seemed as if a large number of the passengers were new.

The Episcopal service was appropriately read by Rev. Eleutheros J. Cooke, an Episcopal rector, Rev. Dr. Berger of Cleveland reading the lessons.

Every member of our party is in good health. Even those who were most forlorn a short time ago have recovered tone and strength and enjoy this summer sail. Our one disappointment is that the shadows of evening are veiling the great rock of Gibraltar as we approach it and hide the coast of Africa, nine miles across the Straits. But Dr. Field of the *Evangelist*, who has traveled the world over with observant eyes and facile pen, gave to his brother editor as a parting gift a choice bundle of the fruits of those journeys, and with his "Gibraltar" in hand we can see more of this wonderful Pillar of Hercules than many travelers who gaze on it at midday. Blessings on Dr. Field and on all the friends of *The Congregationalist's* party bound for the Orient!

Gibraltar, Feb. 24.

A. E. D.

### A REVIEW OF THE NATIONAL COUNCIL OF WOMEN.

BY MARY LOWE DICKINSON.

To occupy the limits of our space with accounts of the second triennial session of the Woman's National Council, which has just closed in Washington, would be to repeat that which has already been furnished to the public through the columns of the daily press. Everybody knows already that this body, representing a union of twenty national organizations, with a united membership of nearly one million, has held two and sometimes three daily sessions for two weeks. In that period much that these women said, and much that they never thought of saying, and much that people thought they ought or ought not to have said found its way to men and women outside, who approved or condemned, applauded, derided or questioned, after the manner of their kind.



At the opening religious service, conducted by Rev. A. F. Eastman, pastor of the Park Congregational Church, Elmira, N. Y., the keynote was struck that seemed to vibrate through every session and find an answering chord in every address. The text was: 2 Peter 1: 5, 6, 7. "For this very cause adding to your part all diligence, in your faith suppl. virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love."

Really the whole story of purpose, scope, plan and practice of the council is in that text as perhaps in no other. There would never have been a council but that women have realized that letting evils alone, letting things drift with the tide, meant wrecks on the rocks by and by, and hence that all diligence everywhere must be the watchword. They realized too that our faith without virtue is vain; that the virtue is helpless in the hands of ignorance, and that the upward steps through temperance and patience and godliness are fruitless unless one press upward to the height of brotherly kindness and charity.

A union communion service followed this sermon, and closed the opening day.

On Monday morning, Feb. 18, the work began in earnest. Aside from the twenty national associations, each represented by its president and delegate, and the local affiliated societies, twenty-four societies sent fraternal delegates. Their greetings were followed by the triennial address of the president, Mrs. May Wright Sewall. To show her standing and influence, as well as that of the corresponding secretary, Mrs. Rachel Foster Avery, one need only to recall the magnificent Congress of Women that grew under their guidance to be a crowning feature of woman's work at the great Chicago fair. The president's address gave a comprehensive outline of the history, scope and plan of the council from the initiatory council idea to the latest phase of its development. That "idea" is, first, that a council is not composed of individuals, but of societies; second, that a council does not seek to combine people of one mind, but to unite societies of different aims, objects and methods.

The address outlined, also, the new departure, that provides that hereafter the council shall sit as one body in two houses—the national organizations composing the upper, and the State and local organizations the lower, house. An advisory board or cabinet is to be selected by the president from the women of the nation best fitted to study and to report continually the condition and progress of the influence and possibilities of the work.

The sessions moved on through two weeks, unbroken by any discord, weeks of earnest discussion of all topics that touch woman's development, privileges, disadvantages and responsibilities. If externals, such as well-filled houses, pleasant entertainments, warm social recognition, were indicative of warmth of welcome, the body may have felt itself distinguished. The press had hardly a sneer from beginning to end, and the dignified treatment of the proceedings fitted their dignity of character.

The following are a few of the topics discussed under the head of religion: Practical Christian Living—Influence of Women in Bringing Religious Conviction to Bear Upon Daily Life, Greek and Hebrew Thought—Influence on Christianity and Civilization, Religious Education of Children, the last two subjects treated by Jewish ladies and the other by the president of a Baptist missionary society. In the sessions devoted to temperance Frances E. Willard talked of The Do-Everything Policy. Clara Hoffman gave one of her strong addresses upon The Promise of the Future, and Mrs. Helen Barker one no less powerful and true. The educational pa-

pers, including the kindergarten presentations, were all admirable, and when the day came for the opening up of Woman's Share in Patriotism, her responsibility and privilege as the teacher of true citizenship were emphasized in a great variety of words and ways.

Washington's Birthday was in the hands of the committee of patriotic instruction, which, under its able chairman, Mrs. Kate Brownlee Sherwood of Ohio, made her session not only instructive but delightful with her living illustrations of how children may be taught to honor their flag and love their country. For the time being the long papers and grave discussions were laid aside, and bright boys and girls, dressed in the red, white and blue, marched and countermarched until the audience grew enthusiastic, as if it had gone back to the day of firecrackers and Fourth of July.

Under the head of Government Reform Mrs. Elizabeth Cady Stanton furnished a paper on Our Proper Attitude Toward Immigration, which was read by her lifelong friend and co-worker, Susan B. Anthony, whose constant presence on the platform and unflinching interest and attention was an encouragement to more than one new and timid worker. Her own address on the evening given to the National Suffrage Association was an able speech upon Woman's Work and the Ballot.

There is hardly space to mention the able treatment of the line of subjects offered under the heads of Philanthropy, Charity, Dress, and Politics. Under the latter head J. Ellen Foster gave a fine talk upon How Can the Moral Element in Current Politics be Supplied? and Rev. Dr. Staw, vice-president of the council, spoke ably upon the question, Is Physical Force the Basis of Government? In philanthropy the number of papers discussing the old and new charity were so many that one must not begin the list. It was clear that the helpless and dependent children, the degraded classes, the institutions and methods of caring for and uplifting the brutalized and pauperized and the idle and ignorant were a burden on many hearts, though other themes might for the moment claim their thoughts.

Of course it is impossible in an article of this length to convey any adequate idea of the importance or influence of such a movement as this council has grown to be. It is still hardly beyond its beginning, but it is already moving on lines that if wisely and cautiously followed cannot fail to become a great uniting and educating force in the development of woman and in her helpfulness to the world.

## CURRENT THOUGHT.

### AT HOME.

It has long been a favorite device of legislators to secure appointments on mid-session commissions, which rove about drawing large salaries and expenses. The *Interior* intimates that the Northern Presbyterian Church is suffering in the same way from inter-assembly committees, which are not only expensive but also breed troubles within the church. The *Evangelist* serves notice on the politicians in the Presbyterian Church that they are about to be repudiated with an emphasis that will echo all around the horizon. "Now that our presbyteries are about to meet once more the advances of the official politician, it seems best to forewarn them of his honeyed words and his bitter soul. Stand him up for inquest and inspection. Who is this zealous gentleman of leisure that kindly offers to take the burden of responsibility off his brethren and do the right thing in their stead and for ends that they may not approve? What is this impersonal, soulless thing called 'The Assembly' that is set up as the head and heart of our living brotherhood, which is put forward as a 'wooden horse' with a 'committee' or clique in its bowels, on pretense of governing our seminaries and 'unifying our church life'? Let the manipulating machinery of our church courts be treated with frankness and decision."

The *Church Standard* declines to become the organ of the Broad Church party in the Protestant Episcopal Church, reasserts that its platform is the Lambeth Quadrilateral, denies the recent statement of the *Boston Herald* that there is no Episcopal religious journal in which a Broad Churchman can express himself, affirms that, on the other hand, there is not one from which such an advocate will be excluded provided he has anything to say that is worth printing, and says it openly and within reasonable bounds. The suggestion that the Broad Church organize and establish an organ, the *Standard* considers to be most inopportune. "Never before was it so clearly understood that the creeds themselves are statements of immutable fact, which nevertheless may, and must, be variously apprehended in different ages of the world, and even by one and the same man at different times of life. What more than this do our Broad Church brethren want? . . . As a party they would be powerless for good beyond the church, while the opposition they would encounter within the church must necessarily operate against any cause which they might strive to serve. A school of large-minded and large-hearted men, sympathizing in a general way with other schools or parties, and beneficently affecting all of them, has always existed in the church, and we trust it always will; a Broad Church party could be only a destructive party, and might rapidly degenerate into a destructive sect."

The *Dawn* (Christian Socialist) criticises the Protestant Episcopal bishops' pastoral, because it is so exclusively theological. "It is the church's life that mainly, at present, throws discredit upon the church's faith. . . . Social reformers who ignore theology, and theologians who ignore sociology, are misleading the century at the point of its direst need."

### ABROAD.

The *Daily Chronicle* (London), discussing the proper attitude of Great Britain toward bimetalism and any attempt to settle the international problem says: "The trouble about bimetalism, so far as this country is concerned, is that, while we might possibly stand to gain something by it, what we should stand to lose would be so incomparably greater that we cannot fail to stand aghast at the proposal. . . . From a mere selfish, or, in other words, a commercial, standpoint, it is therefore to the interest of Great Britain—and especially of her workers, who have gained by the fall in prices—to keep things as they are." And, notwithstanding it confesses that Great Britain is "losing a portion of its trade with the far East; that India's finances are in a perilous state; that Sir Thomas Sutherland has recently said that before long P. and O. steamships may be built in China; that before very long, again, Japanese manufacturers will be competing in the markets of the United Kingdom," it says the British "may well be content to reply in the words of the Oriental proverb—that they are not willing to risk killing the ox for the sake of mending the horn."

An illustrated magazine has just made its appearance in Tokyo, Japan, called the *Sun*. Of its 212 pages of reading matter thirteen are in English, excellent English too. The editorial salutory reveals a spirit of seriousness which bodes well for Japan. At a time when, as the editor says, "the whole nation, united as one man, thinks, talks, and dreams of the war," it is well that journals and educated men arise to discuss such subjects as these, which are titles of some of the articles in No. 1. A Great Revolution in the World of Letters, The Influence of the War Upon Education, The Influence of the War Upon Literature, On the Study of Changes of Social Phenomena from Anthropological Points of View, Our Future Policy Towards China, The Responsibility of the Japanese Empire, etc. The authors of these articles are men of note, a professor in the imperial university, members of parliament and the like.

## The Home

### GOD'S WAY.

BY MARGARET E. SANOSTER.

Our way had been to smooth her upward road,  
Easing the pressure of each heavy load,

Never to let her white hand know a soil,  
Never her back to feel the ache of toil.

Could we have shielded her from every care,  
Kept her forever young and blithe and fair,

And from her body warded every pain,  
As from her spirit all distress and strain,

This had been joy of joys, our chosen way.  
God led her by a different path, each day.

Sorrow and work and anxious care He gave  
And strife and anguish, till her soul grew brave.

Through weary nights she leaned upon His  
love,  
Through cloudy days she fixed her gaze above.

Her dearest vanished, but in faith and trust  
She knew them safe beyond the perished dust.

Refined by suffering, like a little child  
She grew; into her Father's face she smiled.

And then, one day of days, an angel came;  
In flute-notes sweet, she heard him breathe  
her name.

Perhaps from out the rifted heaven she saw  
Her mother's face look forth; in raptured awe

We caught the last swift glory in her eyes,  
Ere, sleeping here, she woke in Paradise.

God's way was best, with reverent lips we  
say,  
God's way is best, and praise our God today.

An examination of the "funny column" in many newspapers will show that a large proportion of the jests are directed, in some way, against marriage. The indirect influence of this treatment of a sacred relation upon the minds of young people can hardly fail to be pernicious. How can they help thinking lightly of that which older people are accustomed to make the point of their witticisms? In view of the prevailing tendency to ridicule all tenderness of domestic feeling, it is refreshing to read of a spontaneous little manifestation, in an opposite direction, on the part of Chauncey M. Depew. In a lecture after one of his European tours he said: "I visited the tomb of Juliet, for I have something of that old sentiment in me yet." Whereupon he smiled upon his wife, who occupied a seat on the platform, and she, in return, kissed her hand to him.

There are several small ways in which husbands, who are otherwise considerate of their wives, treat them selfishly. One is in respect to reading. During the period of courtship and the first year or two of married life most men take pleasure in discussing new books and current literature with their wives. But if the woman becomes absorbed in maternal cares, then the man drops the pleasant habit, and, naturally, she falls into arrears intellectually. Except when visitors are present she rarely hears any conversation from her husband on topics connected with books or literature. At other times he selfishly buries himself in book or paper. This is manifestly unjust to the wife, who has temporarily surrendered many enjoyments to the higher interests of motherhood. The husband owes it to her to share the fruits of his leisure with

her. In many cases it is largely the man's fault if a woman grows rusty, mentally, after marriage.

However opinions may vary as to the extent to which women should participate in discussions on civic and economic questions of the day, there is no dispute that their influence and co-operation are needed in whatever touches the family life. We, therefore, welcome the organizing, last month, of the Woman's National Sabbath Alliance, whose object is to unite with the American Sabbath Union in more definite and organized work for the preservation of the Lord's Day. No successful measures of this character can be projected by men alone. Something more is needed than legislative enactments. Women must set a higher standard of Sabbath keeping in the home and have a keener sense of the dangers which threaten us from present violations of Sunday laws. The headquarters of this new organization are at 203 Broadway, New York, and the names of those who have inaugurated the movement represent the noblest type of Christian womanhood in America.

### MOTHERS, AS A TEACHER KNOWS THEM.

BY ELIZABETH OLNEY.

Doubtless every one recalls the grim solution of the Irish problem, "Tow the island into the midst of the Atlantic and sink it," a remedy with a wholesome thoroughness about it which renders it decidedly alluring. In like manner, when I am asked, "What is the best way to help our girls?" I am tempted to answer, "Dispose of the mothers, somehow, as the first great step."

The saddest feature in my school work is the knowledge of the influence exerted upon many of my girls in their home life. The girls are like mirrors, in which one beholds what manner of spirit their mothers are of, and it is these unconscious revelations which warrant the belief that development into noble womanhood would be aided by withdrawal from the mothers' influence. What can a teacher do towards counteracting this influence who can bestow an average attention to every pupil of only twenty minutes a week? It is simply the old story of Mrs. Partington fighting the Atlantic with a broom.

Most teachers come eventually to the point when they say, "It speaks well for human nature that, in spite of their mothers, the girls are as sensible and upright as they really are." I have in mind a charming girl who has only the germ of a conscience in certain directions. She would be broken hearted to be accused of rudeness, but she would tell a lie with little or no sense of shame. She is incapable of appreciating a deed of moral heroism, declaring a man very foolish who sacrifices wealth to honor. She could have been trained to be as sensitive to a breach of honor as to a breach of etiquette, but her mother's views are hers. What can be done?

If mothers only had a little common sense! What avails a smattering of French and German when the object is simply to give an idea of superiority? "I've tried her in music," groaned one resolute mother, "and she can't play; I've tried her in painting, and she can't paint, so she shall learn Latin!" Is it self-sacrifice which causes a

mother to pride herself on requiring nothing from her daughter in the way of help in household matters? "I ask no aid from her at home," she says, complacently, "she has all her time for her studies; she doesn't even darn her own stockings!" Poor child! Some years hence she may say, as a bright young woman said in my hearing lately, "A visitor once asked me for a needle, and I found I hadn't one and hadn't had for a year. I never sew!" When a girl tells me she never has done anything she hasn't wanted to do, and doesn't see why she ever should, is it strange that my opinion of the unknown mother is hardly flattering? Not long ago I read a note to this effect: "Alice does not like the study and says she never can do anything with it. As she feels that way about it, I wish her to drop it and take something else." Alice had had two weeks' experience in the hated study and her objection to it was, "It is too hard."

There is much said about the power of teachers to inspire young people. It is more theory than reality. With so much to do and so many to meet, we cannot reach these girls as you mothers can. If mothers felt half as strongly as we the possible tragedies due to lack of insight, lack of common sense, there might be fewer wrecked and wasted lives.

The helplessness of some mothers would be ludicrous were it not pitiable. "My daughter ought to eat breakfast before going to school, but I can't make her. I wish you would tell her that her health requires it!" Such entreaties as this lead us to think that mothers leave "must" out of their dictionaries. When a girl appears on a stormy day with a pair of soaked feet and calmly says, "Mother wanted me to wear my rubbers but I wouldn't," is there anything a teacher can say? I have a sad memory of a young girl whose delicate health required the most careful attention, but whose mother, though realizing the danger, seemed utterly helpless. "What can I do?" she said to me, tearfully. "Helen will go out in stormy weather, she will not see the doctor, she cries whenever I mention him, and I cannot interfere with her enjoyment!" The girl died in less than a year. Was it a "dispensation of Providence," think you?

Then there are mothers who are absolutely ignorant as to their daughters' habits and associates. I recall one girl who, leaving the schoolhouse at two, seldom reached home until after four. At the end of a year the mother called to say she wished we would not detain her child so long after school hours, and, when informed that we never had done that, said, blankly, "I wonder where she can be during all that time!" Where, indeed! A more serious case developed one day when a girl was discovered addressing a letter to a well known man of immoral character. He was in the habit of escorting her home from dancing school at an hour so late that the rest of the family were asleep, alike ignorant as to her escort and the time of her return. An older sister came to talk the matter over. "Mother feels dreadfully," was the announcement. "She has cried ever since she heard from you, but she can't do anything about it, as Fan says it will kill her to give up her dancing lessons."

"Cannot your mother accompany her?"

"No; she isn't able."

"Your father, then?"

"Father, O, he couldn't take the trouble!"



But the "pious" mother is the most exasperating of all. As one of my girls regularly neglected her lessons, her mother called to explain matters. "Bertha has a large Sunday school class and that is a great strain upon her. She has remarkable influence over the unconverted and can talk to the most hardened sinners. Of course she can give little attention to her school work, but I knew you would be perfectly satisfied when you understood the case." I was not, strange to say. To this same type belong the mothers who allow their daughters to neglect their ordinary tasks for the sake of tending tables at church fairs whose proceeds are to go to the missionaries. How much true missionary zeal, do you think, is cultivated by neglect of duty?

The evil at the root of all others is the lack of that confidence between mothers and daughters which should lead them to enter with genuine sympathy into each other's interests. This want of intimacy seems to me a most pitiable thing. One who prizes a girl's confidence, and sees how easily in most cases it can be won, cannot understand how the mothers fail so utterly in securing it, or how they bear the loss with such supreme indifference. There are certainly some subjects which mothers should frankly discuss with their daughters, and not leave them for explanation to comparative strangers.

Is there truth in the bitter remark: "The only part which mothers play in these days is to bring children into the world, and that they would delegate to some one else if they could"? No one brought closely in contact with these young lives can fail to appreciate their great possibilities with a keenness which at times is absolutely painful. How truly lovable girls are as a whole is perhaps best known by those of us who meet them in large numbers. How much of sweetness in disposition, how much of kindness and unselfishness is in them, how quickly they respond to any appeal of self-sacrifice and heroism, we fully realize. On the other hand is the certainty that the life opening before many of them will find them utterly unprepared for its trials and its temptations, with no self-reliance, no self-control, no abiding sense of the claim upon them of God or duty. Who shall bear the blame? Ah! not the girls, but the mothers.

#### WHAT AFFECTS HEARING.

BY FLORENCE HULL.

A slight loss of hearing may take place without our notice and without cause for regret, as our ordinary power to hear is in excess of our need. It is a curious fact that persons with certain diseases of the middle ear hear better in a noise. The hurly-burly which confuses healthy ears seems to stimulate their dulled sensibilities, while in some other aural affections perfect quiet exerts the same stimulating influence, and a single slight sound then almost pierces the eardrum. Every one hears better when the general health is good and the spirits buoyant, but an abnormal acuteness marks the beginning of disease. Food, exercise, sleep and all habits which affect the entire health influence hearing, and nervous depression has a marked affect. It is noticeable that deaf persons are usually melancholy, and there is little doubt that a temperament predisposed to gloom is especially

liable to loss of hearing. It may be that nature punishes neglect of the interesting realm about us and the claims of others upon our notice by shutting the egotist up in his own lonely world, with his thoughts for continual company.

The immediate causes of diseases of the middle ear are to be found ordinarily in attacks of virulent fevers or in accidents which rupture the delicate eardrum. Scarlet fever, measles and smallpox often induce deafness. Blows upon the side of the head endanger the victim, and a less well-known fact is that sudden contact of the ear with cold may bring on some form of the dreaded aural catarrh. A boy sometimes suffers in this way through being snowballed, the snow entering the ear and producing a chill and subsequent inflammation. Mothers should be made aware that large doses of quinine may give rise to painful inflammations in children, and although the immediate pain may be allayed by warm applications the consequences cannot be so readily dismissed.

"Every earache," observes an authority, "should be considered as the beginning of what may prove a fatal disease." Young children are so prone to this trouble that it has come to be regarded as a harmless thing by their parents, but I earnestly draw attention to the opinion of careful physicians that pain in the ear is an alarming symptom. Heat should be applied directly to the afflicted part, either dry or moist, as the patient prefers. Hot salt bags are good, a rubber bag filled with hot water is comforting as a pillow, and the old fashioned remedy of an onion, the small end carefully inserted into the ear, sometimes quiets suffering. But whenever these remedies fail, and warm sweet oil on cotton also gives no relief, a doctor ought to be called in. Earache should never be allowed to continue unchecked, for an internal inflammation is almost sure to result.

Common colds affect the hearing because of the obstruction of the nasal passages, but a real aural catarrh is characterized by pain, dizziness, a sense of fullness and sometimes with fever and delirium. It may be acute or chronic, the first, of course, becoming the second if not cured. Exposure to cold when the system is in an enfeebled state induces this disease. Ocean-bathing is not infrequently a cause; sometimes it is the shock of a wave breaking against the head and sometimes a rush of cold salt water into the ear that does the mischief. But much more often the use of the nasal douche is to blame for aural inflammation. This should only be used by those who have learned how to manage it from an expert, and even then it is well to be cautious. The inhalation of salt water has been known to have very ill effects in the case of children, but to their fatal habit of sitting on cold stone steps can be traced many of their colds and earaches. Decayed teeth, also, are their foes, and when they have an obstinate pain in the ear the dentist may prove the right doctor.

Very queer sensations sometimes usher in an attack of catarrh. One person will complain of crackling sounds in his head, and another state that something is moving around in his ear, as if water was running about. Whenever a child tells of such feelings he should be attended to and not laughed at, for they are subjective symptoms of illness. Occasionally a child ruptures some nasal membrane by blowing his

nose violently, and as most children in the torments of obstructed breathing misuse this much enduring member, which revenges itself upon the hearing, they should be relieved as promptly as may be in all cases of even slight catarrh.

I recommend protecting the ears of small children in winter with bonnets and caps with ear-pieces, not only to avert frost-bite, but as a protection against wind and dampness, which give rise to many a sudden attack of earache the night after exposure. As there is an intimate connection between indigestion and all forms of catarrh, it will be well to say that even in times of slight sickness daily sponge bathing and a sufficient amount of outdoor exercise should be continued. Plenty of sleep and a light, nourishing diet will also aid the patient's recovery, even when the aural disease from which he is suffering has advanced far enough to render him partially deaf.

#### WHAT IS A WOMAN'S CLUB?

At a club gathering in New York recently an answer to the above question was given in rhyme by Miss Sara Palmer. The essential thought of the poem is embodied in these two stanzas:

What is a woman's club? No idle place  
Wherein to chatter of the last new play,  
Or whisper of a sister gone astray.  
Or strip with cruel gossip every trace  
Of sweetness from some life borne down with strife.

'Tis not a place where fashion reigns supreme,  
Where lack of style is sin beyond redeem;  
Where outward garb is more than inward life!  
No room is there for careless jest or sneer,  
Or meaning glances with dire purpose cast  
To cause some trembling soul to blush in fear.  
All these are what a woman's club is not,  
Things left behind, outgrown, despised, forgot.

What is a woman's club? A meeting-ground  
For those of purpose great, and broad and strong,

Whose aim is in the stars; who ever long  
To make the patient, listening world resound  
With sweeter music, purer, freer tones;  
A place where kindly, lifting words are said,  
And kindlier deeds are done; where hearts are fed;

Where wealth of brain for poverty atones;  
Where hand grasps hand, and soul finds touch with soul;

Where victors in the race for fame and power  
Look backward, even in their triumph hour,  
To beckon others to the shining goal.

This is a woman's club, a haven fair,  
Where toilers drop an hour their load of care.

#### STIMULANTS AND THE GRIPPE.

In a timely article in the *Journal of Hygiene* by Dr. C. H. Shepard of Brooklyn, he says that the primary cause of the gripe is the susceptibility of the system, and he adds:

Among the more prominent causes of susceptibility may be classed the almost universal habit of drug taking, from the mild tonics to patent medicines. Whenever one is out of order in any way, apparently the first thing to be done is to swallow something, instead of trying to find out the cause of the trouble and seeking to obviate it by regulating the habits of life. This drug habit tends continually to lower the tone of the system, and the more it is indulged in the more apparent becomes the necessity of continuing the down hill course. A large amount of the deterioration of our people is due to the use of alcoholic tonics, or stimulants, as they are sometimes called. The majority of persons do not look beyond the fact that they seem to feel better after the use of stimulants, but this feeling comes from the benumbing action of the alcohol itself and never from any building-up action of the drug, because it has no such action.



## Closet and Altar

*Stay with God in thy closet, for thou shalt not find so great peace anywhere else.*

No fact of spiritual experience is more trustworthy than that he who honors the Holy Spirit is blessed. The Spirit is not a mere influence or a divine breath, so to speak, as many seem to suppose. He is a living being, a person as truly as any one of ourselves. He is active, ever present, responsive to appeal. He is a representative of the divine goodness and power on earth now that Jesus has ascended. There can be no increase of personal holiness nor any development of spiritual life and usefulness in the church apart from Him. If we have learned these truths as a part of our experience, there is no light of Christian happiness or service which we may not attain. Until we have learned them no such light can be attainable at all.

Only a deeper vitality, a richer filling of our spirits with the Spirit of God, an assurance of the possible divineness of the human life by an experience of how richly it may be filled with divinity—only this can make us be to our brethren, and make them be to us, all that God designed.—*Phillips Brooks.*

Not long before his death Rev. A. J. Gordon sent this message to an aged and feeble ministerial brother—it may be a word in season to some other weary soul: "May the Lord comfort and strengthen you in all your sickness and infirmity. It is enough for me to remind you that it is not our love to God, but His love to us, in Jesus Christ, in which we are now to rest; and that, 'having loved His own which were in the world, He loved them unto the end'—wondrous truth! 'We are members of His body,' and as well think of a healthy body dropping here a finger and there a foot as to imagine for a moment that one, even the least, can fall out of union with Him. Unless He falls, we cannot fall. We are 'accepted in the Beloved,' and unless He ceases to be loved we cannot fail to be accepted. These exceeding great and precious promises are enough. Rest in them and rejoice, my brother."

Just to be still and murmur not;  
To know He never yet forgot  
The child He led; tomorrow's care  
To lay on Him, my Guide, to bear;  
To see the sunlight of today,  
Nor sigh that it may fade away—  
If this my part, my days shall be  
Forecasts of immortality.

Our heavenly Father, wilt Thou bless the word of admonition given. Give us that calm certainty of truth, that nearness of Thee, that conviction of the reality of the life to come which we shall need to bear us through the troubles of this. O, if we could live as seeing Thee that art invisible, if we could live as beholding heaven, it would not be hard to live aright! But our faith is faint; the world is real to us; and we are on every side sympathetic with earthly things. Those things seem to us visionary and remote that are most important to us. Therefore we ask that gift of the Holy Spirit by which the truth is brought into the heart, and made to abide there in ever increasing power. Baptize us with the Holy Ghost; dwell in us; go with us; and at last bring us to our exceeding great reward in heaven. These mercies we ask for Christ's sake. Amen.

## Mothers in Council.

### GET THE BEST FOR THE BOYS.

Speaking of books for boys a mother writes: If we would make heavier reading attractive would it not be well, so far as possible, to give much heed to the type and make-up of the books? "But will they not soil and injure them?" asks some one in alarm. Probably. The boy with an innate love of cleanliness is yet to be born. But are not pure hearts of more consequence than clean books? And just because the boy of the present is a real boy, possibly a boy without any particular fondness for books, we want to put our very best in binding, type and illustrations before him. So may we win him to the thought fittingly and attractively enshrined. So may we fill his little heart with what is true and pure. Is there any better way to crowd out the evil in a boy's tastes and tendencies than by crowding in the good? What matter a few little finger marks on wide margins, if only the page of our boy's life, known and read of all men, is clean?

### HABITS OF DEVOTION.

The questions asked by C. L. E. in your issue of Jan. 31 are of vital importance to mothers of boys of fourteen and thereabouts, and they often become subjects of great anxiety. These are the years when the mother begins to feel that she is losing her boy, to think that he is casting aside many of her teachings, listening to very different suggestions from others and deducing his own opinions from immature reasoning. These effects are common to the transition stage in boys and must be met with great wisdom and tact in each individual case. The mother of Bishop Brooks once said, "There is an age when it is not well to follow or question your boy too closely." It requires great insight on the part of the mother to say just enough to the boy and yet not too much; to make it plain to him that while he considers simple forms of prayer "babyish," strong, noble Christian men have thought otherwise, and have added their childhood form to their daily prayer through threescore years and ten.

Just at this critical time, when the son seems to be praying less and the mother is talking less, there should be a *great increase of prayer on the part of the mother*. She realizes her weakness, that of herself she can do nothing, but she believes, too, that she "can do all things through Christ who strengtheneth" her, and this is her stronghold in these days, perhaps years, of suspense through which she is called to pass.

Testimonies are numerous that show that the boy could not crowd out entirely the knowledge and memory of his mother's prayers, and evidence proves that often they were the means of bringing the young man to open confession of Christ. Prayer, patience and tact are the weapons I would suggest in this case.

We suggest two helpful manuals on this general subject written by Rev. A. S. Chesebrough of Saybrook, Ct., who has been unusually successful in conducting classes of young people from ten to eighteen years of age. One book, published by A. D. F. Randolph, is called *Children Trained for Discipleship*. The other is *The Culture of Child Piety* and is issued by the Congregational S. S. & Pub. Society.

### CHECKING VANITY.

My method of preventing vanity in my boy, who is now four years old, is to teach him that bright eyes, pink cheeks, "lovely hair," sweet and "cute" ways do not belong exclusively to him. He is called a very pretty and interesting child and, like your little girl, has received compliments from everybody. When a person says, in his hearing, "What beautiful hair!" I answer, "Eva has pretty curls,

too, hasn't she, Ernest?" referring to his little cousin. If a lady remarks, "What a sweet child! Isn't he a real little Fauntleroy?" I say, "Yes, I hope so. Fauntleroy was a little gentleman," and begin a conversation about the book, thus drawing Ernest's attention from himself.

He often says himself, in answer to a compliment, "Johnnie has red cheeks, too!"—Johnnie is a little playmate. Ernest often stands before the mirror, but I never remark upon it. He likes to see himself jump and looks to see how much he has grown. He shows no signs of vanity, and I can recommend a trial of my method to all mothers of "remarkable" children. J. A. P.

Still another contributor writes: In this matter as in all others which pertain to the rearing of children, it is the truth that makes for freedom. It will prove a long, and practically an endless fight, if the mother attempts to combat what the child must soon know to be the truth, and to shield her from outside suggestions. Let the mother frankly admit that the child is comely; teach her that beauty, like the power of song, is a gift from God, that beauty is power, and that power involves responsibility; impress her with the idea that she holds this gift as a solemn trust for God, and thus keep the matter above the level of personal vanity and forestall the pride of possession by inculcating that modesty and humility which become a steward who has received an important trust from the Master.

Every mother of daughters should conscientiously study the matter of dress. How to clothe a girl appropriately and becomingly without exciting vanity or inculcating a love of dress for its own sake is a difficult problem, and "J." may find it necessary to guard herself against the temptation to adorn too freely the natural beauty of her child. "Pretty," "cute," "cunning" are terms which are used to call attention to a child's dress quite as often as to the child itself, or, it may be to that "air" which even a child will unconsciously assume when it finds itself the object of admiration. To the thoughtless this may be "cute," but to the thoughtful it is painful to observe a child whose sweet simplicity has been disturbed and who has become "conscious" of beauty in person or dress.

Clothe the child simply and inexpensively, and avoid fixing attention upon her garments as "looking pretty." H. M. L.

### IN A DILEMMA.

Since you do not limit your council strictly to mothers, I venture to solicit help in a line of religious training for which there seems to be no satisfactory text-books. Mrs. Colton's work is admirable, but it is designed for younger children than I have to deal with. There are Sunday school helps galore and plenty of manuals for devotion adapted to the needs of older persons. But I've ransacked the bookstores in vain for something which will serve as a basis in the effort to develop Christian character in those who are just entering upon young manhood and womanhood.

I come in contact with scores of this age who know almost nothing about the structure of the Bible or its fundamental truths. I am struck with their pitiable poverty of thought in the Christian Endeavor meetings. Their prayers, too, show a lack of spiritual life. They have had no childhood training in these things, and what I want is something that will lay foundations at the age, say, of twenty.

If I invite a little group of these young people to my house evenings, for a few weeks in the winter, to study history, or art, or science, or any branch of secular knowledge, it is the easiest thing possible to find outlines of these studies prepared by experts. But in the science of living, or in the study of Chris-

tian duties and doctrines, there is a dearth of satisfactory literature for the age I have indicated. Miss Havergal's books, Professor Drummond's and a few others are excellent to put in the hands of young persons to read, but they do not furnish outlines of study. They may be useful to quicken devotion, but they do not build up in knowledge.

If I were a minister I would prepare some short prayers for the private use of beginners in the Christian life, less formal than those found in the Episcopal Prayer Book, and which should be discarded as soon as the novice had learned to pray extemporaneously. Then I would prepare a manual for studying the separate articles of faith in our own creed. Half the boys and girls who join our churches every communion have no idea what these articles mean. Perhaps the Sunday school lessons are intended to cover this ground, but as matter of fact they do not. I shall be greatly obliged if any of the readers of this department can put me on the track of finding what I want in the line indicated.

C. S. T.

### SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

LESSON FOR MARCH 24. PURITY OF LIFE.

BY MRS. CLARA SMITH COLTON, PATCHOQUE, N. Y.

Suggestions this week are confined to plans for objective presentation of the central truths of the lesson. Let the mother or teacher carefully consider beforehand the individual needs and temptations of the children. Let her begin the talk by candidly saying how hard she herself has to try in order to be good, and tell them of helps she must have in order to succeed at all. Thus win the children's confidence and lead them to a free confession of special failings and a mutual exchange of opinions as to the best ways of resisting evil. In this way, better than any other "notes" could tell her, she will be able to bring the lesson down to practical application to the everyday lives of the children. The illustration herein given is one that pleases boys especially. Enter into the spirit of it yourself. "We" and "our" are better than "you" and "your" for inspiring interest.

Repeat in simple words those of the Commandments which the children can understand, and show that not keeping them is being unloving. Read Luke 10: 27, and recall the explanations of it which were given with that lesson and also with the one on Christ and the children.

#### Occupation for hands.

To illustrate "Love is the fulfilling of the law." Cut out a large heart from cardboard, leaving the piece from which it has been cut in square shape like a frame around the heart-shaped space. On one side of this "frame" write "Love" and on the other side write "Law." On the heart write the first clause of each of the Commandments, or a simple sentence to suggest the ones which have been explained. Put Roman figures before them and lines around them so as to represent on the heart the "tables of stone." Cut out another heart of the same size as the first. On this write, "Thou shalt love thy God with all thy heart and thy neighbor as thyself." Now cut up the two hearts (both in the same way) into five or six irregular shaped pieces. The children, not knowing beforehand what is written on the hearts, are to fit the pieces into the cardboard "frame" so that the words can be read in order. Tell the children to fill in the "Law" side till it is just full. Then turn the frame over and fill in the "Love" side in the same way. Now, over the "Love" heart lay the "Law" heart, and then reverse this. The children will see that either the "Love" or the "Law" heart will fill full the space whether it is turned on its "Love" side or its "Law" side. Thus, literally, "love is the fulfilling of the law," and all the laws are equal to the

saying, "Thou shalt love," etc. Read Luke 10: 26, 27, 28 and Rom. 13: 8, 9, 10.

If our hearts are filled with love bad things cannot get in. But angry words, unkind thoughts, not minding mamma, etc., do get in and we must fight to keep these enemies out, or they will steal from our little heart house the precious jewel, love, which we want to have kept safely there. How shall we do this?

The answer is brought out by this illustration of the Armor of Light. Tell the children of soldiers in the old time wearing armor and explain the different parts. The armor was very hard and strong, so that the sharp swords and darts of the enemy could not go through it. Our lesson says we should "Put on the armor of light," and it also says, "Put on the Lord Jesus Christ." You know Jesus called Himself "the Light of the world." So, to "put on the armor of light" means to have the help of Jesus like a strong covering to keep the bad from getting into our hearts. Read Eph. 6: 11, 16, 17, and 1 Thess. 5: 8.

Write plainly on the blackboard:

#### THE ARMOR OF LIGHT.

1. Helmet. (Over the head.) *The Hope of Salvation.*2. Breastplate. (Over the heart.) *Love.*3. Shield. (To hold in the left hand.) *Faith.*4. Sword. (To hold in the right hand.) *The Word of God—Our Bible.*

How to use our armor.

1. Think often of how Jesus will save us from sin and take us to heaven. What a great gift is salvation! Surely we should serve the One who gives it! Example, Zacharias.

2. Think often of how God loved us enough to give His Son for us; of how Jesus loved us enough to give His life for us. Think of how lovingly He treated men when He was on earth and how He taught men to love others. Example, Good Samaritan.

3. Think often of how great and strong and wise Jesus was, how He gave sight to the blind, life to the dead, etc., God and Jesus, God's Son, can do anything.

4. Think often of the many beautiful promises in the Bible. (Give examples.) Study the Bible, that is, use the sword, put the sweet words of Jesus into our hearts to keep away bad thoughts.

#### Occupation for hands.

Make the parts of the armor of silver paper pasted on cardboard cut in the same shape. Have them large enough to be put onto the youngest child. Mark each plainly with the proper name.

### THE IDEAL HUSBAND.

In the English magazine entitled the *Young Woman*, "John Strange Winter" gives her views as to the essential qualities of the ideal husband. She says:

First, and foremost, the ideal husband will be careful as to the kind of wife he chooses. He will, if he is worth marrying, choose a girl for her personal qualities before all else. He will not be dazzled by the possession of a *dot*, for a few thousand pounds rank as nothing if a girl has neither sense nor wit. A husband who is worth marrying will marry his wife for love, which should be the only reason for marriage; but he will not love without good cause—he will look to the mind as well as to the shape of the nose and the color of the eyes.

Having chosen well, the ideal husband will from the very first make his wife his friend, his chum, his other half. He will keep no secrets from her. He will tell her how things go with him in business, grudge her nothing in accordance with his means; he will give and take in daily life, and uphold her position both in and out of the house.

He will not worry nor interfere about small domestic details; and even if owing to some accident—mark that I say, "owing to some accident"—he has a bad dinner, he will not make himself more disagreeable

than he can help, for he will remember that to a good wife it is pain untold to see her husband served with a dinner which is not above reproach.

He will not join the Freemasons if his wife has any objection thereto. He will be proud if his wife is admired or appreciated by those outside their family. He will have too good an opinion of himself, and too much belief in his wife's honor, ever to be jealous. He should be gallant towards all women, beginning with his wife. Most women, by the by, like to know that their husbands are liked by other women.

The ideal husband should be well informed, and he ought to be able to do certain things well—to be a good, all round man, in fact. If he is blessed with a placid temper, then his wife is indeed thrice blessed. *He must not be shy.* Half the minor miseries and disagreeablenesses of life may be set down at the door of this common complaint. Of course, some dear saint who ought to wear an aureole will persist in marrying the shy man, but she will certainly not have by any means an ideal husband—to that she may make up her mind from the very first.

I think the ideal husband ought to have some kind of a hobby. It does not much matter what it is. It may be stamps, or china, or books; or it may be photography or a garden. It will, whatever it is, do for him what sewing does for the average woman. But he must not carry the hobby to a mania—he must not buy old blue when his children need new boots, he must not pick up bargains (at fancy prices) when another servant would just make all the difference in his wife's life. He must not spend pounds in binding even unique treasures, "discovered" at some grubby second-hand bookstall, when he is burdened with debts for more necessary articles.

The ideal husband will not be arbitrary, and will always remember the bread and salt courtesy of his own house. He will be able to eat most things that are good of their kind, and properly cooked. He will never eat or drink too much. He will never make time-worn matrimonial jokes, and he will never talk at his wife.

On the other hand, he will be dignified, good-tempered, honorable and courteous. He will never let his place be usurped, but he will not wish to be master and mistress both. Anything mean or underhand would be impossible to him, as impossible as it would be for him to set a woman inferior to himself at the head of his household.

The ideal husband whom I have described is not an impossible creature—he exists in his thousands; and, as a rule, he certainly gets more pleasure and comfort out of life than his bachelor acquaintances contrive to do. But even at the best of times and in the most easy circumstances, it must be remembered that married life can never be all sunshine. As a good mistress makes good servants, so good husbands and wives influence largely their own matrimonial ventures.

### POINTS ON ETIQUETTE.

Ladies may remove their hats or not at a luncheon, but the present fashion is in favor of keeping them on.

The right of the servant to civility is as absolute as her right to wages. To have one standard of courtesy toward the guest and another toward the servant is to be snobbish indeed.

Only the most extraordinary circumstances can justify one's being late to a formal dinner or luncheon. On the other hand, do not put in an appearance an hour before the time appointed, as, presumably, the hostess will not be in readiness to receive you. Ten or fifteen minutes in advance of the hour is quite enough.

It is suggested that a multiplicity of knives, forks, spoons and small plates on the dinner table, especially if guests are present who are accustomed to dining simply at home, savors of vulgarity. It is better, in such cases, to bring fresh supplies of these articles as each course is served. Otherwise embarrassment is apt to ensue, and this is a sure foe to enjoyment.





THE PRUDENTIAL COMMITTEE-ROOM BEFORE THE WEEKLY MEETING

## The Administration of the American Board

A Survey of the Work and the Workers in the Central Offices

**W**HAT intelligent Congregationalist, young or old—or, for that matter, what wide-awake Christian in any branch of the church today—is unfamiliar with the combination of letters, A. B. C. F. M.? To some persons they suggest great and enthusiastic missionary meetings. To the imagination of others they bring scenes in heathen lands—the missionary, surrounded by a group of dusky savages, schoolhouses and churches set apart for Christian nurture as well as other appliances for carrying forward the enterprise.

But how many, even of the persons who contribute to the American Board, have any idea of that which serves as the base of supplies for all its work, of the men who, from the headquarters in Boston, oversee the extensive field, and of the network of machinery which propels and unifies the work. The missionary, excellent man though he be, is not superior to the ordinary means of locomotion. Not wings, but steam, conveys him to his destination, and, when once there, he cannot long exist on rarefied air. To send him forth and support him requires an intermediate agency between him and the churches. "But," some one asks, "why are so many secretaries needed?" "Why need one man devote his whole time to the treasurership?" "What is the function of the several

branches of this central plant?" To answer such questions as these is the purpose of the following article.

Ever since the year 1873, when the denomination took possession of the plain gray stone building on Beacon Hill, now known throughout the country as the Congregational House, the Board has had its habitat within these somewhat ancient walls, occupying rooms on three different stories. These rooms are not palatial in their appointments—nothing about the Congregational House is. Utility rather than beauty seems to have governed the fitting up of the rooms. Typewriting machines and letterpresses, cabinets and desks, whose shelves and pigeon-holes are crowded with documents, indicate the business on hand. The few pictures on the walls are those of missionary heroes or of men identified with the progress of missions, and the bookcases are stocked with works relating to the problems and triumphs of the missionary enterprise. Maps, also, are at hand, and a picture or two of the missionary vessel, the *Morning Star*, call to mind the part children have played in this mighty movement. There are also several photographs here and there of educational institutions, like the Doshisha and the colleges in Turkey. But when one has taken a mental inventory of all the furnishings, he speedily comes to the conclusion that the adjectives "extra-

gant" and "luxurious" are the last ones to be applied to the rooms in which the officials of the Board do their work.

### THE PURCHASING AND PUBLISHING DEPARTMENT.

Most accessible and most in evidence to the casual visitor is the department on the ground floor over which for the last nine years Mr. Charles E. Swett has presided with marked efficiency, succeeding Charles Hutchins of loved memory, who for a quarter of a century attended to this important line of activity. The two large rooms are devoted to the publishing, periodical and shipping interests of the Board; and Mr. Swett and his nine associates have all they can do to attend to the multifarious drafts upon their energy. From fifty to 200 letters constitute the day's mail, Mrs. Ridgway, the competent stenographer, attending directly to many of them.

Only a foreign missionary society demands such a department as the filling of orders from missionaries in the field, and hardly any other foreign society has developed this phase of its administration as far and with as much care as is the case here. Its chief design is to equip the missionary for his field and to supply him when he is once on the ground with those necessities and comforts which can be most advantageously purchased in this country. When he goes out for the first time he is allowed

a reasonable sum for his outfit, which he expends under wise direction with a view to equipping him for the special field for which he is destined.

From the time that he arrives on the field the missionary is in more or less constant communication with Mr. Swett. It is surprising at first to find how many things are demanded. The requests range from sewing machines to chopping knives, from pho-



JUDSON SMITH  
Secretary—Foreign Department

tograph plates to evaporated blackberries, from fonts of type to homeopathic medicines. A great many edibles are called for, though necessarily they have to be in the condensed or rudimentary stage. The missions differ in their wants. Some find it more convenient to send to England or to nearer countries; in the case of several, as in the missions of East and West Central Africa, there is a large demand for food supplies, and, as it is of prime importance that workers confronted with a native diet from which they revolt should have suitable and wholesome food, great pains is taken to furnish them the very best that can be obtained here in America. There is considerable call, too, for cloth, which is used in trading with the natives. A great deal of flour goes to Ceylon and West Africa. Japan of late years has called for bicycles, the roads there being favorable to wheeling, and the traveling expenses of our missionaries are thus greatly reduced.

Missionaries also need and appreciate intellectual pabulum, so orders are continually coming in for magazines, newspapers and books; and the very latest and most authoritative works in all departments of thought are frequently sought, especially by those missionaries who are working in countries where the natives are eager for the freshest Occidental thought. This department is under the special care of Miss Keyes and involves much labor.

All these supplies are paid for out of the stipend allowed each missionary, and here it ought to be said that the American Board pays its representatives no fixed salary. It never says to a young man or woman, "If you will go to this or that point we will pay you so much." It would be impossible to have an unvarying schedule, for it costs much more to live in Spain, for instance, than in Africa. The way the matter is settled is through the missions themselves, at whose annual meeting, after careful consultation, the allowances for the different workers are made. Each of the twenty missions of the Board has its treasurer, to whom remittances are sent from Boston,

and from whom come to Treasurer Ward semi-annual reports of all receipts and expenditures. No individual missionary can order goods of Mr. Swett without first obtaining the indorsement of the treasurer of his mission, who knows just how much is credited to the account of that individual, who is in no case expected to overdraw his allowance.

It will be seen that the wide range of orders which Mr. Swett receives necessitates at this end of the business an equally wide acquaintance with sources of supply. Thus it is that Mr. Swett has come to possess a stock of information almost as great as that of the head of a great department store. He is familiar with the best ways of purchasing various articles. He knows where the largest discounts can be obtained. He understands how to make a little money go a good way. Beside the usual run of orders for goods within easy reach, there are constantly coming requests for things that are more difficult to obtain. Somebody out in India, for instance, has seen in some old magazine an advertisement of something which struck his fancy. He has lost the magazine and has only an indistinct idea of the article whose virtues were there so vividly portrayed. So he writes to Mr.



CHARLES H. DANIELS  
Secretary—Home Department

Swett, giving as accurate a description as his memory and imagination permit.

Then begins a process of deciphering and exploration. A clerk is perhaps sent to the Public Library to look over the files of the magazines to discover, if possible, the article in question. In order to grasp exactly what some of these vague requests mean, one needs at times the ingenuity which characterized those who translated the inscriptions on the Moabitic Stone. A woman missionary in China not long ago ordered some dress goods and wanted it cut up into yard lengths. This rather surprised the good people who were to fill the order, but they carried out her instructions to the letter, only to receive in due time an indignant protest from her, asking why the goods were cut as they were. It is a rule of this department to file all orders from the field, so an extract from her own letter was sent to this dissatisfied woman as sufficient justification for the act which she condemned. Then there is a class of orders to fill which requires keen judgment and a certain degree of expert knowledge, such as the commission to purchase steel roofing for a school building in Turkey.

This entire department has in view the

advantage that will accrue to the missionary and eventually to his work in thus having access to a reliable purchasing agency in this country. Of course he could write to his friends or directly to the producers when he is in need of this or that article, but in the end economy, promptness and satisfaction are best secured by one well-equipped central bureau. Indeed, so well does this department stand in the eyes of other missionary societies that it has been the object of careful study by them.

The packing of goods to be sent to the foreign field is no small task, and two faithful men, "Henry" and "Edward," devote their whole time to it. The quiet but efficient "Henry" has been doing this work for seventeen years, and his prodigious memory is of much service when cases demanding inquiry arise. Moreover, a careful record is kept by Mr. D. R. Craig, Mr. Swett's assistant, and by Mr. H. N. Ackerman, the invoice clerk, of articles arriving from business houses and of the contents of boxes sent out from time to time. In dispatching goods to certain countries particular care has to be taken in order that a box, with its contents, shall not exceed sixty pounds weight, which is the maximum permitted by the carriers who convey them into the interior.

Every precaution, too, is taken against tampering with boxes while they are en route. Those sent to India, Japan and China are carefully sealed and marked with the A. B. C. F. M. countersign. Anything breakable or any food supplies that would be injured by coming in contact with the air are prepared for shipment with the utmost care. The preparation of books for transportation is another delicate task, especially of those which go to Turkey and which are liable to confiscation. These are sent by mail and registered. The packers are busier at certain seasons of the year than at other times, and when a large number of missionaries are going out together they are driven day and evening, the packing-room then taking on the appearance of a crowded and bustling warehouse.

But Mr. Swett's oversight extends beyond the purchasing and packing of goods. It is he who attends to the mechanical side



JAMES L. BARTON  
Secretary—Foreign Department

of the *Missionary Herald*, and one of his clerks, Miss Kate Marden, who has been twenty-eight years in this office, is occupied most of the time with the subscription list of the *Herald* and other details incident to its circulation. The Board issues at more or less regular periods leaflets and papers designed to inform the public of its work and to arouse more general sympathy. These are the special charge of Miss Richardson,



who also attends to the stereopticon slides for missionary concerts and entertainments. It has been found that there is a demand for pictures illustrating missionary fields and missionary undertakings, so these slides are loaned to pastors, and an increasing number is being circulated every year. Those who use them are loud in their praises of them, and the stock will be enlarged from time to time.

#### THE TREASURER'S ROOMS.

Climbing up one flight of stairs, we find the Board in possession of two moderate-sized rooms occupied by Treasurer Ward and his small force of assistants. Here center all the financial interests and operations of the Board. To receive, acknowledge and disburse every year something over \$700,000 is no sinecure; yet this statement gives little idea of the extent and variety of the duties intrusted to Mr. Ward. He keeps accounts with the treasurers of the various missions and with the agents of the Board in New York, Chicago and San Francisco, all of whose accounts are scrutinized to the last detail. Mr. Ward it is who aids outgoing missionaries in the purchase of tickets, while the missionaries recuperating in this country and their children here at school look to him as their banker.



CHARLES C. CREGGAN  
Secretary for Middle District

All the various purchases in Mr. Swett's department pass under Mr. Ward's inspection before payment, and he draws the checks for salaries and remittances in this country and abroad. Those for the missions are made monthly in his own bills of exchange on Baring Brothers & Co., with whom the Board has had its London account for over seventy years. To provide properly for the missions involves an up-to-date knowledge of the needs of the 571 missionaries sent out, of the operations of the 1,160 schools, 2,870 helpers and of the erection of buildings, etc. This, naturally, is a constant source of perplexity and anxiety. Mr. Ward has had for eight years the assistance of Mr. F. H. Wiggin, who has recently been made assistant treasurer, and for nearly thirty years the books have been kept by Mr. J. P. Lovett.

If all the Board's receipts were in the form of donations from the living, the treasurer's work would be greatly simplified, but since a considerable fraction comes in legacies a large amount of perplexing detail arises therefrom. Mr. Ward always has the care of not less than 200 legacy cases in process of settlement. Some are in the courts, and the payment of others is delayed by the necessary red tape involved in the

settlement of estates, or by the indisposition of relatives to expedite matters, to say nothing of their active opposition in some cases.

It is hardly possible to be too lavish of praise respecting the methods employed by the treasurer and his force. Not long ago



ELNATHAN E. STRONG  
Editorial Secretary

an expert went through the books, and his only suggestion at the close of a minute examination was that a certain line should be drawn in the ledger separating parallel columns of figures.

It is this careful and conscientious attention to the least detail that has given the Board such an enviable reputation throughout the world as a sound financial institution, whose checks and certificates are everywhere current and command a market value higher, in certain instances, than that of notes bearing the name of famous banking houses. No one fully realizes the burden which the man who handles the finances of a great benevolent society carries, yet Mr. Ward has borne it cheerfully for thirty years, and for ten years previous to assuming the treasurership he served a valuable apprenticeship in this office. The Board would find it hard to secure a successor who combined his excellent judgment with a consecration and a depth of piety in no way inferior to that which carries the missionaries to their fields. Asked in regard to periods of shrinkage and discouragement,



LANGDON S. WARD  
Treasurer

ment, Mr. Ward replied that he had passed through several, but that the present was the longest and the hardest. His face grew sober as he said this, but a moment later brightened as he turned to the few rifts in the cloud. He naturally takes satisfaction

in the fact that the obligations to the missionaries have never failed to be met when due, though last year, for the first time, it was necessary to borrow money for this purpose. It requires some faith to do such a large business, relying solely on one's confidence in the churches. But Mr. Ward has never known a business day when some contribution has not reached him for the work of the Board. To the inquiry in regard to his opinion of certain schemes for swelling the funds of the society, Mr. Ward replied expressing his approval of every wise effort in this direction, but felt that no mechanical device could compass the end, and his last words to the reporter went to the heart of this grievous financial problem: "When Christians realize that their chief business is to follow the Lord Jesus Christ, and that Christ's great work in the world is to secure the preaching of His gospel to every creature, then gifts will flow in in abundance."

#### THE SECRETARIES' ROOMS.

Ascending to the third floor, we come first to Secretary C. H. Daniels's office, out of which opens that of Secretary J. L. Barton, and this in turn is connected with Editor



A. N. HITCHCOCK  
Secretary for Interior District

Strong's little sanctum. These three rooms are practically one, the doors seldom being shut and communication being constant, while Dr. Judson Smith's room is only a few steps away. Dr. Daniels, as is well known, is the home secretary, his relations to the missionaries when on the field being purely incidental. His business is to awaken and preserve in the home churches interest in the work of the Board, to secure a sufficient supply of missionary candidates, and to respond to various inquiries which every mail brings to him relating to divers matters with which the Board is more or less concerned. His morning mail is often a curious compound, and he, as well as all the secretaries, have many inquiries as to how ten dollars can be best used as a foreign missionary contribution. The growing desire on the part of Endeavor Societies and King's Daughters Circles to be put in personal connection with workers on the field or with students in the missionary colleges and schools brings them numerous letters, and not so very long ago one of them had a peremptory request from a confiding person in the country to send immediately a foreigner capable of doing housework.

Probably the most interesting part of Dr. Daniels's correspondence is that with young

men and young women who are thinking of applying for appointment. Many of them get no farther than the initial stages. But when they have once made up their minds to apply, and have filled out the necessary blank, their cases are presented by Dr. Daniels to the Prudential Committee, who, in its name, continues to correspond with them until a definite decision has been made. If accepted, the candidates at once are transferred to a foreign secretary, who thereafter conducts the correspondence with them. In connection with the appointment of missionaries, many letters have to be written of inquiry to their teachers and friends; and this duty, of course, falls to Dr. Daniels. Another of his functions is to introduce missionaries on furlough to churches calling for their service; and the work of the district secretaries, Dr. Creagan in New York and Dr. Hitchcock in Chicago, is a valuable adjunct to the home department, though these faithful and able servants of the Board are left free to cultivate their respective fields as they deem best.

The foreign secretaries, Dr. Smith and Dr. Barton, begin correspondence with the missionaries designated to their respective fields as soon as they are appointed, arrange details of preparation and of the outward journey, and continue this personal correspondence till the service is ended by resignation or death. It is a sacred, endearing fellowship in Christian life and labor, and, almost without exception, it is a source of the greatest mutual joy and satisfaction.

The foreign secretaries divide between them the oversight of the twenty missions of the Board and of the 571 missionaries, and this means a tremendous amount of letter-reading and letter-writing. Every mission has its secretary, who is instructed to report to Boston once in three months; and once a year the annual reports, which are sizable documents, come in. The last report from the North China Mission, for example, comprised no less than forty-eight documents aggregating 337 pages. Between these appointed times for reporting letters are arriving from individual missionaries or representing a given mission. So from these various sources an enormous foreign mail is pouring into the rooms of the foreign secretaries. These letters are usually long, always interesting and generally touch upon delicate and important problems. Naturally, the missionaries are encouraged to write freely and frankly, so that their work, even in its details and in all its ramifications, may be understood by the secretaries and by the committee.

The number of letters annually received by each of the foreign secretaries from the missions exceeds sixteen hundred, and the number written to the missions by each of these secretaries exceeds two thousand, to say nothing of a vast correspondence in this country, often reaching to twelve hundred letters a year. When complications like the present crisis in Turkey arise, affecting the safety of our missionaries, the secretaries are obliged to write frequent and voluminous letters to Washington, seeking the sympathy, and sometimes the intervention, of the State Department. All letters received are kept on file for two or three years, and are then bound up in large volumes for permanent preservation. All the letters written by the secretaries are copied into letter books and thus kept for reference.

The great proportion of letters do not have to be referred to the committee, but are answered at once by the secretaries, who encourage, admonish, suggest or direct, as the individual case may demand. The principle governing the relation of the



CALVIN N. CHAPIN  
Clerk of the Secretaries

Board to its missions is to make them as far as possible self-governing, and to throw back upon them questions that can best be determined by their own Christian common sense. However, the secretaries are always eager to suggest expedients which have been found useful in similar situations in other missions; so the experience of all the missions as gathered, not only through correspondence with them but by personal visitation of the fields, is put at the service of each, and thus the ends of efficiency and unity are greatly furthered.

Once a year, in the summer, estimates come from the mission stations of the amount of money necessary for the maintenance of the work for the ensuing year. There is minute specification of the objects to which the various sums are to be de-

pared down to what in their judgment they consider the lowest figure. The secretaries then go over these estimates line by line, striking out where it seems possible, and putting the list in shape to be submitted to the Prudential Committee.

Not only these estimates, but other important questions growing out of the correspondence are submitted to the committee week by week. But there is an interesting intermediary body between the individual secretaries and the committee. This is the "cabinet," consisting of the three secretaries, the treasurer and the editorial secretary, Dr. Strong. They meet Tuesday morning, prepare the docket for the committee meeting, and formulate their own opinions as to the best course to be pursued in each point in regard to which they are to seek advice and action from the committee. The deliberations of this "cabinet" are steps of much consequence and influence in the transaction of business. Each secretary is of course anxious to have his own mission provided for as generously as possible. But Treasurer Ward, with his minute understanding of the financial situation, brings the brethren down to cold facts, while Editor Strong, possessing a ripeness of judgment, the fruit of a long experience in this work, is found to be on these occasions a most valuable advisor.

#### ROOM FOURTEEN.

Another room on this same third floor must not be passed by. This is Room 14, which has an enviable reputation throughout the Congregational House as the abiding place of a cheery group of young women, who constitute the force of stenographers and clerical assistants. Assigned to their respective secretaries, they serve them with conspicuous fidelity, and each becomes, in a way, through the writing of countless letters, something of an expert in regard to their various fields. There is a man also in this room, who rules the girls, not with a rod of iron, but whose courtly ways and gracious spirit compel the respect, not only of those who are in closest relations to him, but of all the denizens of the Congregational House, who look on him as one of its pillars. Father Chapin, otherwise known as "Uncle Calvin," has been in the service of the Board for forty years. His official title is clerk of the secretaries. He is a cyclopedia of information relating to the mission fields and the missionaries. His business it is to keep the records of everything touching the Board which ought to be preserved in printed or written form. In the big safe, which occupies one corner of the room, are filed away volume after volume of letterpress copies of correspondence with the field. Facts relating to the personal history of every missionary appointed by the Board are preserved in books, and every effort is made to obtain a complete account of each. As time elapses and the accepted candidates are scattered to all quarters of the globe, these records assume an increasing value, and are often referred to many years after they were prepared.

In Room 14, too, are filed away the annual reports, the secretaries' papers, the reports of other boards, information relating to corporate and honorary members, and other documents written or printed relating to the work and the workers and their supporters. Opposite Room 14 is a room known as "The Museum," and contains curiosities gathered through a long period of years from various quarters of



CHARLES E. SWETT  
Publishing and Purchasing Agent

voted. In some cases no less than thirty closely written pages are needed to record the individual items for a given mission. These estimates have been carefully and prayerfully made at the annual meetings of the various missions, and have usually been



the globe. The collection is a valuable one, and particularly good in parts; but it already is being disintegrated, owing to the necessity of obtaining a room where the Prudential Committee may meet. The articles on exhibition will probably be loaned to trustworthy museums, and some of them are now on the point of departure to the Hawaiian Islands, where they will be put on exhibition in a museum in Honolulu that has long coveted these curious objects, which throw so much light on the early history of the Sandwich Islands.

#### THE PRUDENTIAL COMMITTEE IN SESSION.

Approaching now that affable, influential body known as the Prudential Committee, let us try to apprehend their surroundings and their methods of work; for final analysis shows that the committee is, indeed, the very pulse of the machine. It, subject to the instructions of the Board, shapes its policy and controls its operations. Upon its shoulders rest ultimately the responsibilities and the burdens, and its deliberations and spirit are of utmost consequence. The committee has always met in Dr. Judson Smith's room, and within its walls scenes have taken place which make the chamber a historic one, and if the walls could speak they would tell of many spirited debates, but never, we believe, of any infraction of Christian courtesy or brotherly good will. Every week the room is put in special order for the meeting, and the table, even before any members of the committee arrive, is itself an impressive spectacle. At each member's place are the docket for the day, pen and ink and paper, and a sizable box in which each keeps the papers and the reports liable to be wanted for reference.

It used to be said, and it holds good today, that watches could safely be regulated by the beginning of the Tuesday afternoon session of the committee. The members make it a point to be punctual; and, as they take their places, after friendly but brief greeting of one another, the visitor is impressed with the fact that they are there for solid work. At the head of the long table sits the commanding figure of the chairman, Dr. Webb, and opposite him is Treasurer Ward. On Dr. Webb's right sits Dr. Smith, the alert and efficient senior secretary, and next to him are Secretaries Daniels and Barton, by whose side is Editor Strong, who takes copious notes of proceedings. On the chairman's left sits the oldest in point of service of the committee men, the genial and gentle Mr. Burr. Then come the other members of the committee in the order of their appointment, down to Dr. Nehemiah Boynton, the most recent accession. It is a well-balanced committee, pastors in active service, like Drs. Plumb, Vose, Horr and Boynton and Rev. W. W. Jordan, with Dr. Webb, on whom, in a certain sense, rests the care of all the churches, furnish sufficient ministerial representation; while efficient and successful business men, like Messrs. Burr, Ellison, Whitcomb, Hyde, Hall and Hopkins, bring to bear on all questions the sagacity and ingenuity which they display in grappling with their own private business interests.

It has always been the custom to open the meetings with Scripture reading and prayer. Dr. Webb reads a stirring Old Testament passage, and one of the officials of the Board offers a prayer singularly suited to the occasion, and fervent—as all mission-

ary prayers ought to be—for it is strong in the faith that the kingdoms of this world belong unto Christ. It does not hesitate to mention particular missions by name, and one petition in particular fastens itself upon the mind of the visitor: "Our greatest need seems to be money, but we all know that we need, more than that, a baptism of the Holy Spirit." The prayer over and the minutes approved, the docket of the day is at once proceeded with. The first fifteen minutes are allotted to the giving of information by the secretaries, who bring in in condensed form and present in telegraphic fashion important intelligence gleaned from their correspondence of the past week. This is one of the most delightful features of the meeting, for the gentlemen present are at once put in touch with the most recent happenings in foreign lands which have a relation to the progress of Christ's kingdom.

Just at this juncture, when matters are seething in China, Japan and Turkey, the tidings from those countries are of uncommon interest, and much intelligence is presented of a private character and far exceeding in amount, accuracy and significance that which the ordinary reader of the daily papers obtains. To be able, week after week, to have access to these special sources of information must indeed be a rare privilege, and service on the committee must richly repay its members and deepen in their minds the conviction that the modern missionary enterprise affects the destiny of nations, as well as is affected by the rapidly changing political conditions in foreign lands. This first quarter of an hour passes too quickly for all the news to be set forth.

Next in order come the reports of sub-committees, and here we touch one of the most important of the minor cogs in the machinery, for the sub-committees do a vast amount of work in the course of the year. There are seven on general matters and six on the missions. These sub-committees are made up of from two to six members, and each is supposed to have a special regard for the matter or the mission committed to it. Questions as they arise are referred to the proper committee, which is supposed within two weeks to report thereon, and their recommendation, to a large extent, governs action by the Prudential Committee.

After the sub-committees have reported Mr. Ward makes a report on special donations. Other matters come up in order, and their varied character shows what wisdom is needed to meet the problems continually arising. Here comes, for instance, a report of unhealthful sanitary conditions in one of the Chinese missions. Another field asks for an enlargement of its force or an expansion of its educational equipment. Next an extremely delicate question arises, relating to the recall of a missionary. Whenever these questions necessitate immediate action, Chairman Webb seeks the opinion of his colleagues, beginning with the youngest in point of service and running round the room to the oldest. There is the frankest expression of opinion, and each man's reply usually has a savor of individuality about it. Mr. Ward, for instance, brings each question down to a cash basis. "It costs as much to send a poor man to the field as a good man," was his laconic response, when the appointment of a certain candidate was being debated. Dr. Barton speaks from the point of view of service on

the field, and Dr. Smith from that of wide reading and of personal inspection of the mission stations.

It happens that today a young man recently appointed to the foreign field is to be introduced. His papers and qualifications have been pronounced satisfactory, and he comes now to receive informally the right hand of fellowship. His entrance makes the brethren more alert. They seem glad to pass for a moment from the consideration of abstract and perplexing problems to a flesh and blood matter, and to have in their presence a concrete embodiment of the missionary impulse. He is a stalwart, attractive fellow, hardly out of the seminary, but with the ardor of a mighty purpose shining in his face. In his veins flows the best blood of New England. He has had fine breeding and uncommon opportunities, and all his powers he has now consecrated to the service of Christ in foreign lands. The business men on the committee prick up their ears as he begins to speak, and scan him from head to foot, as if they would take his measure. Is the Board making a wise investment in appointing him? Had not his frank, manly bearing been a sufficient reply, his simple, yet touching recital of the way in which he has been led would convince any one of his sincerity, ability and devotion. Dr. Webb puts a searching question or two, designed to probe the reality of the candidate's conviction that the heathen need the gospel, but the young man endures the test, and when he leaves, the committee with quickened pulses, because of the few moments' contact with him, goes on with its routine business. Half-past four is the usual hour for closing, but now and then sessions have to be prolonged into the evening.

We have now made a circuit of the rooms, pausing long enough in each to obtain a glimpse of its distinctive characteristics and to carry away, we trust, a clearer idea of the intricate yet smoothly running machinery and of the men and women whose business it is to make the wheels go round.

#### AN ENCOURAGING SIGN IN COLLEGE LIFE.

So much has lately been said, some of it well and truly, as to the present tendencies in college life being towards the athletic and the social interests rather than to the intellectual and scholarly, and Amherst has been the subject of so much of this comment, it is a real pleasure to testify, from the point of view of the college librarian, to the great amount of good, honest, intellectual work being done.

A look into the large reading room on a recent Wednesday afternoon (a half-holiday) showed twenty-five men busily engaged, not in reading for recreation or pleasure, but in study and research. And at the same time twelve or fifteen more were distributed through the book-stack doing similar work. My assistants were never so hard-worked as this winter, the visitors to the library increasing year by year in numbers and in the intelligence and thoroughness of their work with books. In this department at least, the comparison between today and twenty-five years ago is a contrast rather than a comparison. To return to the "good old times" of the sixties or even seventies would be to cut off at least one-half of the opportunities now offered for library study, and three-fourths of the use of those opportunities.

When the students, on their half holidays, throng the library and neglect the gymnasium, we need not despair of the intellectual life of "old Amherst."

W. I. F.

## The Sunday School

LESSON FOR MARCH 24.

Rom. 13: 8-14.

### PURITY OF LIFE.

BY REV. A. E. DUNNING, D. D.

The greatest miracle of history is the adaptation of the gospel of Christ to all classes and conditions of men in the first generation to which it was revealed. Within about thirty years from the time when Jesus first began to preach in Jewish synagogues in Galilee, Paul, nearing the end of his third great missionary journey, was writing from Corinth, at the heart of the old Greek empire, to Christians at Rome, then the mistress of the world. People of every nationality, trained in every kind of religious belief, were coming together in a vast brotherhood in Christ Jesus. Some of them had formed a church in the great metropolitan city, and Paul, who had never been in Rome, was sending to them their directions, under the guidance of the Holy Spirit, how to live together in peace and to testify to Romans by their united life of the power and preciousness of the gospel of Christ. In this section of his letter he lays down three principles in the observance of which Christians may live and work together in harmony. These principles have important applications to the subject of temperance. They relate first to:

1. The fulfilling of the law [vs. 8-10]. Keep yourself free from obligations to your neighbors, the apostle said. If you owe them for money or for favors which you have promised to return, you are in a kind of bondage to them. You have made promises which you may not be able to fulfill, and your failure to do so may move them to ill feeling and reproaches. Keep your independence.

But you owe to your neighbors love, and this you ought to cultivate to the fullest measure. Find out what is lovable in them. Speak to what is best in them. Respect their individuality. Resist the temptation to thrust your personality on them and to make them live according to your convictions instead of their own. Above all, consider their possibilities and treat them with reference to what they may become. If a teacher will look at the ideal in his pupils, will constantly remember that in each of them are qualities which by the grace of God may develop into characters like that of Jesus Christ, he will never tire of his work with them. The true gentleman is he who loves his neighbor, loves him for what he may be through Christ dwelling in him, and who therefore seeks in union with Christ to help his neighbor to realize his divine possibilities.

This spirit keeps the commandments, for to break one of them is to work ill to one's neighbor. Adultery, murder, theft, perjury, covetousness—these hurt others, destroy their happiness, injure their moral character, endanger their reputation and life, rob them of what belongs to them. Love will not do these things, therefore love fulfills the whole law. It seeks the highest happiness of others, which is attained by the noblest character. By example as well as by word the man who is controlled by Christian love will show Christ to those about him. He will fight against intemperance because it injures the body and dulls the moral vision. There is no more repulsive sight than the drunkard. The Christian will do all he can to keep himself and his neighbor from drunkenness.

2. The brief time for the fulfilling of the law [v. 11]. The age in which we live imposes peculiar obligations on us. The generation which followed the resurrection of Jesus was crowded with events and responsibilities especially impressive to Christians. The attention of men of all nations was being attracted to their belief. A new era was at hand, like the dawn of day after a long night. It was the time for Christians to arouse themselves and do their utmost. There were abundant signs that the kingdom of God was

advancing faster than they expected. There was every reason for them to deny themselves, to give their lives to win men to enter the kingdom. Whether or not Paul expected the reappearance of Christ during his life, he certainly expected the speedy triumph of His principles, and the stimulus of such a hope moved disciples to heroic lives and deeds which hastened the fulfillment of their hope.

Still greater are the reasons which urge us, at the close of this nineteenth century, to be faithful disciples. Since the second half of this century began, the doors of all the nations that were closed to the gospel have opened. The conversion of the world seems to depend on the lives and examples of Christians now living. In every nation they are witnessing to Christ, and men are taking knowledge of them, to see if they have been with Jesus. To be unfaithful to Him now is to betray His cause at its greatest crisis. Drunkenness and its accompanying sins are most repulsive to Him and cast shame on His name. It is no wonder that the apostle writes an earnest exhortation showing:

3. The way to fulfill the law. The dawning of the day of God is the time to cast off the works of darkness. Drunkenness and the rioting which goes with it belong with the night. Christians have come out of the night, and if in it they have shared in such unmanly living they will now put it far from them. Deeds of lust and strife are not to be named among Christians. The apostle wrote of the unfruitful works of darkness that "the things which are done by them in secret it is a shame even to speak of." The entire passage [Eph. 5: 1-21], which teaches the same lessons as the one we are considering, may profitably be read in private. But the dark side of this lesson should not usually be dwelt on at length by those who teach it in the Sunday school. Few of the younger children, surely, know anything by experience of "reveling and drunkenness," or of "chambering and wantonness." It is enough to say that sins repulsive to society are utterly opposed to the spirit of Christ.

The positive side of these verses we must urge as containing the secret of all worthy and lovely life. To put on the armor of light is to be fully equipped to vanquish the works of darkness. Those who have pure minds and habits are not often approached by persons of low desires, who have nothing in common with them. If they are so approached light is mightier than darkness, which shrinks from exposure.

The armor of light is the nature and spirit of Christ. To think as He thinks, to love as He loves, to live with Him and look on men as He looks is to be proof against sensual temptations. This is the Christian's business. We must daily read His words and test our motives by them, daily do our work for His sake, daily keep our bodies pure as an offering to Him, and daily envelop ourselves with the sense of His presence. Then none of us need fear intemperance or its kindred vices. They will find no place in our thoughts, no foothold in our desires. We shall make no provision for the flesh, to fulfill the lusts thereof.

### Y. P. S. C. E.

#### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 24-30. Pure Thoughts, Pure Words, Pure Deeds. Matt. 23: 25-28; Ps. 51: 6-10.

If one could get the ear of all the boys and girls of Christendom and had but a moment in which to utter his message, is there anything that would take precedence of the simple, urgent entreaty to be pure? No Christian character has any solidity which is not builded on purity. As we study the perfect character of Christ does any single quality stand out more impressively than this? And Paul, not only in his specific injunction to Timothy, but

in his assertion to the elders of Ephesus, that he was pure from the blood of all men, shows what his estimate of purity is. Moreover, it is the whiteness of the life lived by the saints of all the ages which radiates the light that immortalizes them. We are speaking of purity in both its more restricted and usual sense, and in its larger meaning defined by Webster as separate from all heterogeneous matter. To be really pure means something more than abstinence from certain specific vices, but in aiming at the larger we are not to forget the less.

Man is particularly weak at this point. No temptation is more common to the race than that to impurity of thought, word or deed. It is the point in us which the devil first assails and which he last surrenders. He leaves the tokens of his warfare not only on the lives which he besmirches, but on inanimate objects even. So much of this taint gets diffused abroad in the common speech of men and youths, and even of little children, that it is hard for even a well-meaning young person to avoid being polluted by it. But there are ways of escape. Let him remind himself that every yielding to this temptation means a shriveling of his power to know truth and the God of truth. The absolute condition of knowledge of spiritual things is the pure heart. Note, too, as warnings the instances in history and human life of otherwise strong and useful characters, whose influence has been lessened by this blemish in them. Nor should it be forgotten that indulgence in impurity carries with it a train of evil consequences whose effect may not be confined to the individuals directly concerned. Some day the whole world may know. Centuries ago a Roman soldier, strolling through the streets of Pompeii, inscribed on a dead wall a foul word. Not long after occurred the volcanic eruption which buried that city, and for years and centuries it was left a mass of ruins. But one day the modern explorer appeared on the scene, and in due time excavation had proceeded far enough to bring to view that old wall with its foul inscription almost as plain as on the day it was written. So a foul thought or deed or word leaves its mark on the character, and will be revealed on that day when the secrets of every human life are uncovered:

Parallel verses: Ps. 50: 23; 119: 40; Prov. 15: 26; 21: 8; 22: 11; Isa. 55: 7; Matt. 5: 8; 7: 16, 17; 9: 4; 10: 26; Acts 8: 22; 15: 8, 9; 1 Cor. 13: 5; 2 Cor. 10: 5; Phil. 4: 8, 9; 1 Tim. 4: 12; 5: 22; Tit. 2: 14; James 1: 27; 3: 17; 1 Pet. 1: 22; 1 John 3: 2, 3.

### THE CHURCH PRAYER MEETING.

Topic, March 17-23. External Helps to Christian Living. Mark 2: 1-14; 1 Tim. 6: 3-5.

Proper choice of occupation; of companions. Devotional reading. Studying Providence in history.

(See prayer meeting editorial.)

### PROGRESS OF THE KINGDOM.

#### OUR OWN WORK.

Y. P. S. C. E. in the Mountains. The Christian Endeavor Society is gaining a hold upon the young people of the mountain region through the earnest work done by general missionaries and teachers under the A. M. A. in that region. This movement appeals to our American Highlanders just as it does to young people in the North. The A. M. A. has had a general missionary through the past year whose chief work was to plant, care for and superintend Endeavor Societies. A letter from one of these fields has recently been received in which is the following: "At first we could not organize a Christian Endeavor Society because there were no Christians in our meetings. But at the close of each service I would read the Endeavor pledge, which was written at the head of a long sheet of paper, and then pass down the aisles to get persons to sign. After a few Sundays we had enough names enrolled to



elect a president, as well as membership and prayer meeting committees. We have only active members, and some of these are among the older men and women who cannot always be present, but are greatly interested in the good work of the society." This quotation shows, among other things, how a great missionary society like the A. M. A. can help develop the Endeavor movement in a community where schools and missions have been planted.

**Revival at Foochow.** In a letter from Miss Newton comes the good news of an unusually earnest and thoughtful spirit which has pervaded the school and Christian Endeavor societies at Foochow. She writes: "In every respect I think the school term thus far has been a successful one, but the great thing that fills my heart with gratitude is the spiritual blessing we have received. Mr. Millard, a young English evangelist, came to speak to the C. E. Society and then to give the girls a little talk. One meeting opened the way for another. The school was turned into an inquiry meeting." And farther on she says: "There is such a change in the spirit of the school. The indwelling of the Holy Spirit has become such a reality to many that it is bearing precious fruit in their lives." The young men in the C. E. Society, too, have been moved to a deeper consecration, while the religious interest in the boys' school has been quickened. "Never in the history of the mission have we had such a blessing," writes Miss Newton, joyfully.

#### THE WORLD AROUND.

**Due to an American Influence.** Mrs. Joseph Cook, the author of an exceedingly interesting article in *Life and Light* on The Red Cross Society in Japan, is inclined to believe that America may have had, in an indirect way, an influence in the humane proclamation issued by the Japanese minister of war. The wife of this prominent official, Count Oyama, is well known in America as Stematz Yamakana, a beautiful and brilliant Japanese girl who came to this country to be educated when only twelve years old. She spent her years of preparation for college in New Haven in the family of Rev. Dr. Leonard Bacon, whose daughter has written the charming books on Japanese girls. Stematz graduated at Vassar College in 1882 and soon after was married, her husband being at the time an *attaché* to the Japanese legation at Paris. Her tendencies and opinions were American, and undoubtedly a woman of her intelligence, beauty and social charm exerts a powerful influence as the Countess Oyama. It is not, therefore, impossible that she may deserve some degree of credit for the count's merciful measures regarding the treatment of the wounded Chinese soldiers.

**Chinese Methodists.** It is interesting to note some of the aggressive features of the annual conference of the Methodist Episcopal Church which has recently met in Foochow. There were temperance and anti-foot-binding meetings, as well as special afternoon gatherings for women. One day was devoted to the discussion of the question of native support, and the greater part of the native delegates heartily advocated a system of support which should make the churches independent of foreigners' money. One of the salient points of the conference was the huge camp meetings which were held during two days, but perhaps the most stirring occasion was just before adjournment, when missionaries and natives together pledged over \$1,500 for a new church edifice. In connection with the work in Foochow it is a matter of interest that two of the most active native Christians are business men and not in the employ of the missionaries, yet they voluntarily undertake evangelistic tours into the interior, besides giving the mission their hearty support in other ways.

**Protestantism in Madrid.** An important chapter in the religious history of Spain was opened when last September Rev. J. Cabrera,

a Spanish clergyman, was consecrated as the first Protestant bishop of Madrid. He was the pioneer of the movement from which has developed the Reformed Church of Spain. Since 1874 the members of this organization have grown steadily until it has now upwards of 10,000 adherents, the majority of whom belong to the laboring classes. In Madrid, in spite of the storm of excitement which the consecration of Señor Cabrera called forth, the Protestant community is planning to build another church, with primary and secondary schools, dwellings for clergymen and an asylum in one of the suburbs. Strongly worded protests against the recent consecration continue to be made by the Catholics, both clergy and laity, who assert that Catholic unity has been broken.

#### ANNUAL MEETING OF THE SUFFOLK BRANCH.

A cloudless sky, invigorating air, an attractive church edifice, a warm welcome and a bountiful collation were some of the material conditions which marked the sixteenth annual meeting of the Suffolk Branch of the W. B. M. at West Roxbury, on March 5, as an exceptionally pleasant one. The reports from the secretary and treasurer were such as to fill all hearts with gratitude. There has been a gain in membership over last year of 735, making in the 127 organizations in the branch—including the seniors, juniors, children and babies—a total of 3,495. The receipts were \$16,702 during the year, an increase of \$1,100. District meetings have been a profitable feature. Twenty-four missionaries, twenty-one Bible women and thirty-six schools are the recipients of this money, while various other lines of work, such as the Training School for Nurses in Kioto and the coffee house work in Constantinople, receive shares from this amount.

The work abroad was presented by Mrs. J. K. Browne of Harpoot, Turkey, and Miss Mary M. Root of Madura, India, and a comprehensive view of the situation in China, Japan, Armenia and Hawaii was given by one of the junior workers, Miss Alice Jordan. Mrs. Evans told of the successful year with the children, and in a composite society report Miss Buswell clearly set forth what the young ladies had attempted and accomplished. Let any who wish to know how to increase interest in the auxiliaries send for Miss Hartshorn's Literature Suggestions. A deep spiritual blessing must have come to all present from the half-hour of devotion at the close of the morning session under Mrs. Capron's charge. No more fitting words could have crowned the day than those uttered by the apostolic ex-secretary, Dr. N. G. Clark, whose home is in West Roxbury.

#### THE FLORIDA ASSOCIATION.

The twelfth meeting of this body was held in New Smyrna, March 5-7. Rarely have Christian workers met under so depressing circumstances, for the unparalleled cold waves of the last winter have resulted in gloomy prospects for years to come and thousands of families have been brought to the verge of starvation. The introductory sermon, by Secretary C. C. Creegan, on The Power of the Gospel to Regenerate the World, was aptly developed. The devotional exercises were occasions of tenderness and inspiration.

Grand results have been accomplished. Four churches began the history of the association twelve years ago. Since then a State H. M. S. has been organized and a college and a Chautauqua Assembly established. Rollins College in Winter Park, splendidly equipped, is filled with happy students. The number of churches has increased to sixty-six, with forty-four ministers and church property with a valuation of \$150,000. Five churches and 432 members were added in 1894—the best year in the history of our work—and two more ministers were added at this meeting.

Superintendent Gale has been identified with the work in Florida from its inception,

and Superintendent Shaw of the Sunday School Society has been a helper during the winter months for seven years. The various interests engaging the attention of the association in business sessions impressed one with the large growth of the work and the important part given to these churches in upbuilding the kingdom.

The Woman's Home Missionary Union was organized seven years ago and now has auxiliaries in most of the churches. An afternoon session, Mrs. Gale presiding, was given to this organization, whose reports and addresses were not surpassed in interest by any other proceedings. Last year several of the auxiliaries sent clothing to aid the destitute in the Northwest. Over \$600 were raised by the union, from whose treasury remittances were sent to each of our national societies, but the greater part was contributed to the Cuban mission in Ybor City, a suburb of Tampa, where Rev. E. P. Herrick, preaching in English and Spanish, is doing a good work.

Carefully prepared papers were read on Practical Congregationalism, The Conditions of Pastoral Success, Christian Endeavor and Sunday School Work, Revivals, The New Jersey Declaration on Christian Unity, The Constructive Power of the Church in Social Progress, and The Christian Citizen. Secretaries C. C. Creegan and G. M. Boynton were welcome guests and contributed much interest to the sessions.

Deacon R. D. Smith, a resident of New Smyrna for twenty years, reviewed the history of the church in whose new and attractive house of worship the association met. The church has had its periods of trial, but is now in a prosperous condition. Captain W. B. Shaw of Ormond acted as moderator.

A. T. C.

No one has any more right to go about unhappy than he has to go about ill-bred. He owes it to himself, to his friends, to society and the community in general to live up to his best spiritual possibilities, not only now and then, once or twice a year, or once in a season, but every day and every hour.—Lillian Whiting.

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## The Conversation Corner.

**M**Y DEAR CORNERERS: I promised you last week, after having given up three Corners to "Great Washington," as the old ballads used to call him, we would take up the children's letters again. I have a drawer full of them waiting! But what ones shall I take? Some one suggested less cats and dogs, but almost the next mail brought this from a lady in an ancient and famous seat of learning in Connecticut:

... I follow the subjects discussed in the Corner from week to week with great interest, specially when the dogs and cats appear. I think I have discovered a new use for the stuffed felines, as we have placed one in the branches of a vine running over the piazza, and it has proved most effectual in keeping away the English sparrows, which had become an intolerable annoyance. Our make-believe pussy does the business!

Now I think I will read letters from other members interested in cats.

ALFRED, ME

Dear Mr. Martin: I have a cat, Nimrod, but mamma says he does not deserve the title. I like the Conversation Corner so much that my mamma reads it to me many times over every week. Am I too small to be a Cornerer? I can read. My mamma teaches me every morning for fifteen minutes. I am going to have a flower garden all my own, next summer. A gentleman in Washington sent me some seeds from Uncle Sam. May I come again?

MARGARET D.

Of course you may! Tell us next summer if Uncle Sam's gentleman's seeds come up, and what flowers they bear. Better plant a little catnip for Nimrod, the mighty hunter!

DUNBARTON, N. H.

Dear Mr. Martin: A friend of mine caught a woodchuck last November and hitched him with a small chain in the woodshed. In a day or two he dug a hole and went into it and has not come out since, only as we took him out to see if he was dead, and we found him froze hard as a rock. Do you think he will thaw out in the spring? I have a collection of twelve hundred stamps and one hundred and fifty birds' eggs. I would like to exchange with any of the Cornerers. When you wrote to me before you spoke of *Dumbarton* in Ireland. This town was formerly called Stark's Town, because Gen. John Stark lived there.

Yours truly, FRED H.

I will turn over the responsibility of the thawing out ? to some country boy who knows all about woodchucks. No, the British Dumbarton is in *Scotland*; you can see Dumbarton Castle on its famous rock, five hundred feet high, as you go up the Clyde, or by rail to Loch Lomond. The above letter has no cat in it, but I spent a night this week in a fine old New Hampshire town, and the first thing the Corner boy in the Parsonage showed me was how his cat could jump over a set of extemporized vaulting bars he put up in the doorway between the sitting-room and kitchen!

ROCHESTER, VT.

Dear Mr. Martin: I have a cat that I call one of the "Brownies." I want to tell you what he did the other day. He is only six months old, and he caught a large rat. I read Pan's letter to Brownie and showed him the picture, and he was quite indignant and seemed to think Pan a conceited dog! Our dog is not allowed to come into the house, so that Brownie has all the nice places, and Brownie says that is the way it should be. I would like to join your Corner.

Yours truly, LOUIS H.

NORTH WILBRAHAM, MASS.

Dear Mr. Martin: I have read about the cats in the Corner and perhaps you would like to hear about my cat. His name is Tom. [I am sure I have heard of cats with that name before.—Mr. M.] He looks like a little tiger and is considered very handsome. He has a trick of jumping at people who are walking along. [A bad trick—better teach him better.—Mr. M.] Moonlight nights he loves to sit and look out of the window. [Striking coincidence—that is just what Kitty Clover likes to do.—Mr. M.] I am nine years old and like to read the Corner very much.

Your friend, ALICE P.

NORTHFIELD, MASS.

De r Mr. Martin: My friend takes *The Congregationalist* and reads me the Corner stories. I have a kitty named Clover. It is gray and black. It is a pretty kitty. And gentle. I hope that D. F. will not trouble you any more. I am seven years old.

GLADYS M.

There, we have something about cats from every New England State except one, and a boy from Rhode Island came in person the other day and interviewed Kitty Clover, and afterwards sent his photograph for the cabinet album—an example I wish his fellow Cornerers would follow.

That reminds me to state, in answer to frequent questions, that Kitty Clover has at last become entirely reconciled to his new home, and seems perfectly happy and contented. He has found his old place on the library rug and even jumps on my table, sits on my portfolio, and walks over the Corner letters. But he seems rather infirm—or lazy. What is the average age of a cat? K. C. is eight years old on St. Patrick's day, when some of you will read this. He ought to have been called Patrick—wouldn't that have been Pat? Speaking about names, this little girl wishes some for her dolls:

NORWICH, CT.

Dear Mr. Martin: I have just begun to read the Corner, and would like to belong. Al though I am eight years old I cannot think of names that I like for three dolls. Could you suggest some? Tomorrow I have to write a composition on Hiawatha. I have learned some of Whittier's and Longfellow's poems. Why are people in New England called Yankees?

MARION F.

If your dolls are old-fashioned dolls why not call them *Dolly*, *Molly* and *Polly*? If they are fashionable little creatures you might give them the names sent to D. F. from Maine by a friend of his as her contribution to the cat-name committee: *Josephine*, *Daisyphine*, *Dulcephine*. The most likely conjecture about the origin of the name "Yankees" is that it is a corruption of the word *English* or *Anglais*, as pronounced by the Indians in early times. See Webster's International and the Century Dictionary. I should think you were rather young to write compositions on Hiawatha. But some Cornerers seem to be born poets, for I have a letter from another little Marion, containing a poem she composed in bed as she saw the sun rise in the morning, beginning:

When I wake from night's dark stillness,  
To receive the morning's sun,  
O! how yellow, gold and shapely,  
As I watch it stealing on.

A Corner boy's father in California sends me some very pretty verses—but too long to suit the Despot—entitled *A Ned With No Sled*, Ned's home being where there is no snow. Poor boy! I wish he had been with us—two men and a little boy—in a fine coasting time we had a while ago; the crust in the fields was hard, and how we did go down the hill and across the pond—one of the men capsized once, which of course increased the fun!

ATHOL, MASS.

Dear Mr. Martin: ... A little while ago I sent a box to the Baldwinville Hospital, and in it were five good, whole, nicely-dressed dolls, a box of Brownie stamps and a nice warm wrapper. [Did the dolls have names? —Mr. M.] At Christmas I had two books, Ball's Starland and the Story of the Government, by E. S. Brooks, and I think they are lovely.

Your friend, RUTH C.

And now twice as many letters must go back into the drawer. Be patient, Cornerers, all (except anonymous ones) will be either printed or answered in due time.

Mr. Martin

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## Literature

## BOOK REVIEWS.

## MODERN MISSIONS IN THE EAST.

The late Rev. E. A. Lawrence, D.D., some years ago made a journey around the world with the special purpose of studying foreign missions on the ground. He was absent a year and eight months, traveled at his own expense, had every facility for forming just opinions, and brought to bear upon the subject the resources of a trained mind, sympathetic with missions and missionaries because of his Christian belief and experience yet candid and even critical because of his native coolness, breadth and vigor of judgment. After his return he devoted considerable time to the further study of the subject and finally embodied his conclusions in a series of lectures which were delivered at Andover, Yale and Beloit and now, since his lamented death, have been published in a volume edited by his mother. President Eaton, of Beloit, has supplied the introduction.

It is not too much to say that no more timely or otherwise valuable volume on its subject ever has appeared. It must take its place at once among the standard volumes about missions. Much of it of course must soon cease to have present appropriateness but much of it will continue permanently significant and instructive. Its wealth of facts, the calmness and carefulness of its observations, the analytical skill with which existing situations are dissected and explained, the wisdom and impartiality illustrated in its comments upon such topics as the internal hindrances to missionary success—due to the individual peculiarities of missionaries, the occasional rivalries of missions and missionaries, etc.—and its large, statesmanlike views of present and probable future political and ecclesiastical conditions and their effect upon mission work, all combine to secure the reader's confidence and respect in an unusual degree.

Dr. Lawrence did not regard missionaries as being wiser, holier or in themselves more useful than other Christians. He was free from the influence of that romantic but unwholesome glamour which used to surround missionaries and their work. Nor had he any purpose of making a special plea for missions at the relative expense of other departments of Christian service. But for these very reasons his controlled but loyal and intense admiration of missionaries as such and of their actual services is the more impressive. Nowhere else have we seen a more inspiring presentation of the glory, the opportunity and the assured rewards of missionary work than in these pages. As he conducts the reader from country to country and from mission to mission, the unity, value and immense need of missions become constantly more apparent. The book should add hundreds of missionaries and thousands of dollars to the work.

The lack of an index is a serious defect and there is not even a sufficiently full and suggestive table of contents. Moreover, by a strange omission the reader is left wholly in the dark as to when the author's journey was made. Our own recollection is that it was within the last five or six years. At any rate it was comparatively recent and it represents missions and their work almost up to date, so that no lack of confidence in it in this respect need be felt. It is thoroughly practical from cover to cover, and we trust that certain suggestions which it

offers may bear lasting fruit. There is great force, for example, in what is said about the duty of providing adequate support for missionaries who have been obliged by old age to retire from active service and for the families of deceased missionaries. Whether this can be done best by some plan of life insurance or otherwise, it ought to be done somehow.

We attach special weight to Dr. Lawrence's position that the true object of foreign missions is to establish the home church everywhere. This of course is neither original with nor peculiar to him. It is the policy of the American Board and other similar organizations. But it still needs to be enforced. The object of mission service is not merely to proclaim the gospel in every land, as so many yet assert, but to establish it and in such forms of the application and illustration of its essential principles as are best fitted to the national character, whatever this be, and not necessarily in absolute Occidental forms.

We commend this volume with more than ordinary earnestness. It should be in every Christian home so far as possible. Certainly every church or Sunday school library should include it. The author did efficient and lasting service as a pastor, but this book, which in a sense was the climax, the final fruit, of his labors, may prove to have been his best contribution to the progress of the Master's kingdom upon earth. [Harper & Bros. \$1.75.]

## STORIES.

Four volumes of short stories lie before us, all just from the press.

One contains seven sketches by Margaret C. Graham. They make a book entitled *Stories of the Foot-hills* [Houghton, Mifflin & Co. \$1.25]. Their scene is California and they exhibit careful study of several types of native or imported character. They are spirited and effective sketches, blending the humorous and the pathetic skillfully and interesting the reader thoroughly. The author certainly possesses the art of writing the short story successfully.

Another is dedicated to the artist Whistler and consists of two stories by George Bassett. It blends their titles for its own and is called *Hippolyte and Golden Beak* [Harper & Bros. \$1.25]. They are odd and somewhat striking stories, told in the manner of the man of society who is yet an experienced traveler and introducing the unusual and dramatic, and even the tragic, element effectively. They strike one as a little cynical at first but prove to show considerable human sympathy and feeling. Their chief characteristic is their bold use of the unexpected and unlikely.

*Messire and Other Stories* [75 cents], by Frances E. Crompton, a third volume of the sort, comes from E. P. Dutton & Co. who of course do not hold precisely a monopoly of the issuing of such simple, tender and beautiful little stories as *Messire* and its two companions, but from whom certainly we have received more such stories for notice than from any other one firm. The three stories in this volume, especially the first are very charming and touching.

The last of the four volumes is *Prince Zaleski* [Roberts Bros. \$1.00], by M. P. Spiel. Its three stories illustrate in one or another manner the remarkable power of inference, comparison and conclusion of Prince Zaleski, who almost surpasses the now famous Sherlock Holmes in the nicety, aptness and adroitness of his detective powers. But

the last of Zaleski's achievements is too much. It destroys the impression of his shrewdness previously formed by creating the irresistible feeling that fantastic theatrical melodrama is being shown off instead of possible and serious problems being solved.

## POETICAL.

*The Inevitable and Other Poems* [T. Y. Crowell & Co. \$1.00] contains nearly fifty of the poems of Mrs. Sarah K. Bolton, whose prose biographies of famous men and women are so exceptionally popular. They are poems of nature, sentiment or historic significance. They are distinguished by a certain simplicity and large-heartedness, as well as by no little acuteness of observation and delicacy of expression. The opening poem, from which the book is named, is an unusually inspiring appeal for courage, faith and fidelity and we happen to know that it already has exerted a remarkable influence. A portrait of the author is the frontispiece.

There is much of the classical in Mr. J. E. Nesmith's *Philoctetes and Other Poems and Sonnets* [Riverside Press] but poems suggested by scenes in the natural world also occur and others are metaphysical or dramatic although modern in spirit. The author shows considerable metrical power and his book is decidedly enjoyable by the reflective reader. It is issued in a plain but not unprepossessing form. Mr. Nesmith seems particularly addicted to the sonnet and some of his sonnets well repay careful reading.

If there is occasional crudeness of conception in Mary M. Currier's *Among the Granite Hills* [Riverside Press] and also some lack of finish in the outward form of her verse, it also may be said truly that her poems are simple, homely—in the pleasant meaning of that word—and fitted to be welcomed and appreciated by true-hearted and high minded people everywhere. She is a poet by nature rather than culture but the culture is not absent. There is considerable difference in the quality of her verse, but the best is very good.

## EDUCATIONAL.

The lectures on the Percy Turnbull Memorial Foundation at Johns Hopkins University in 1893 were delivered by Prof. R. Y. Tyrrell of Dublin University. Their subject was *Latin Poetry* [Houghton, Mifflin & Co. \$1.50]. The earlier lectures contain a rapid general survey of Latin poetry as a whole. Then follow several lectures devoted to particular Latin authors—Lucretius, Catullus, Virgil and Horace. The two closing lectures discuss respectively Latin Satire and Latin Poetry of the Decline. Professor Tyrrell's style is learned, yet at the same time popular and spirited. His lectures reveal not only his mastery of the subject, but also a somewhat remarkable power of conveying his knowledge successfully to others. All students and teachers of Latin will value both the criticism and the comment contained in these pages.

It is a novel idea which Profs. H. T. Peck, Ph.D., and Robert Arrowsmith, Ph.D., have illustrated in the little book entitled *Roman Life in Latin Prose and Verse* [American Book Co. \$1.50]. It contains illustrative readings from Latin literature. It covers a much wider and a far more entertaining field than ordinary textbooks of its class. Popular songs and charms, inscriptions upon tombs, advertise-

ments found upon the walls of Pompeii, announcements of ball games, and much other miscellaneous material, together with many short, spirited, popular extracts from the leading Latin writers, purely literary extracts, make up a valuable and entertaining reader. Many useful notes also are supplied.

Another volume of Heath's Modern Language Series is *Kleine Geschichten* [30 cents], by Richard von Volkmann (Richard Leander), edited by Dr. Wilhelm Bernhardt. It contains short and easy stories in German for beginners. There also are notes and a vocabulary.—Another book for German students is Rudolf Baumbach's *Frau Holde* [Henry Holt & Co. 25 cents], with introduction and notes by Prof. Lawrence Fossler. It has passed through more than twenty-six editions in Germany. The editor has supplied scholarly notes and the book is handsomely printed.—Messrs. Macmillan & Co. send us a new edition of Prof. S. P. Thompson's *Elementary Lessons in Electricity and Magnetism* [\$1.40]. The book has been before the public for thirteen years and has done acceptable service. It has now been carefully revised and brought down to date, and will be found a trustworthy work of its class.

#### MISCELLANEOUS.

*Uncle Sam's Church, his Creed, Bible and Hymn Book* [University Press. 50 cents] is by J. B. Bouton. We should like it better if an expression here or there were different, but it certainly is a vigorous and somewhat effective appeal and suggestion looking towards the promotion of patriotism. Mr. Bouton's tone as to the policy of our government toward Samoa, etc., is not that of most wise and patriotic men of either party, and it is nonsense to say that "any sort of Protection . . . has the nominal saving virtue of Americanism." But most of the book is more sensible, and its main suggestion that every United States post office should be used as a center for the development of patriotism, ought to be acted upon at once and universally. He recommends that a clearly readable copy of the Declaration of Independence and of the Constitution of the United States be framed and hung in each post office, that sketches of the lives of Washington, Adams, Jefferson, etc., Washington's Farewell Address, etc., be printed cheaply as tracts and circulated generally, and that a hymn-book of our standard patriotic songs also be compiled for common use. We cannot go into details here, but his scheme is quite feasible and would be of immense and lasting value. We indorse it.

Mr. J. A. Willard has been clerk of the Superior Court here in Massachusetts for many years and he has known every judge and every lawyer of an eminence as well as many others. Apparently he has made a practice of noting down his impressions of them and especially their witty or otherwise amusing remarks and from a large mass of such material he has made up a volume, *Half a Century with Judges and Lawyers* [Houghton, Mifflin & Co. \$1.25]. It is more a collection of reminiscences than a narrative. It affords pleasant and graphic pictures of many men whom only the older Bostonians of the present recall personally and it contains fun and wit in abundance for the general reader. A likeness of Mr. Willard serves as its frontispiece. All the lawyers of this region and scores of others will want the book.

The author of *Matter, Force and Spirit*

[G. P. Putnam's Sons. \$1.00] might well have signed his name. His little book, the sub-title of which is Scientific Evidence of a Supreme Intelligence, is of much interest and offers a course of well wrought and weighty reasoning. It is hard to offer anything very novel in regard to a theme which has been worked over so often and so carefully by others, but the writer of this book appears to have justified his appearance in the field. Some scientific and philosophic training will aid greatly to the proper comprehension of the book, but it is reasonably intelligible by all.

#### NOTES.

— John S. Sargent has just painted a portrait of Coventry Patmore.

— Five of Col. T. W. Higginson's works have been translated and he can be read now in four languages.

— The best selling of English novels, after Dickens's, is Mrs. Henry Wood's *East Lynne*, of which 350,000 copies have been sold.

— The authorities of Bowdoin College have secured Mr. Elihu Vedder and Mr. Kenyon Cox to decorate a lunette each in the Walker Art Building.

— Mr. W. W. Astor, who bought and undertook to run the *Pall Mall Gazette* of London some time since, now offers it for sale. It is said not to have paid expenses.

— Judge Albion W. Tourgee is about starting a weekly paper in Buffalo, N. Y. It is to be called the *Basis*, and to be an organ of the National Citizens Rights Association.

— Mr. F. Marion Crawford's current story, *Casa Braccio*, is founded upon fact, the actual scene being South America. The story is said to have much disturbed the Romish press.

— The total income of the late George Inness sales was \$108,670. The only picture on which an upset price—\$3,000—was put was *The Coming Storm* and it remained unsold.

— The recent and widely circulated report of the death of the eminent painter, Adolph Schreyer, fortunately proved to be quite unfounded. He is in excellent health.

— A ladies All Around Dickens Club was formed in Boston nearly a year ago which now numbers nearly five hundred members. It meets twice a month for the study of some one of his writings.

— The modern ten and fifteen cent monthlies are said to be creating their own fields and not to be interfering as yet, in spite of their enormous sales, with the prosperity of the older and more costly ones.

— Dr. W. R. Nicoll says in the *Bookman*: "It is difficult enough to boom a good book; to boom a bad book is, I should say, impossible." Does not a great deal hinge here on what is meant by "good" and "bad"?

— The late Dr. A. J. Gordon's volume, *The Ministry of the Spirit*, was sent us first by the American Baptist Publication Society. The Fleming H. Revell Co. also has sent us a copy bearing their imprint, so that our readers can obtain it also of them.

— Mathematics and voluminousness in authorship are not often supposed to go together but the late Professor Cayley, the famous mathematician of Cambridge University, just deceased, was the author of not less than eight hundred mathematical treatises.

— A club of twelve—apparently in Philadelphia—the members of which call themselves *The Duodecimos*, has reproduced in facsimile Benjamin Franklin's *Poor Richard's Almanac* for 1733. It has been printed in the ancient manner on a hand press, contains fourteen actual or alleged portraits of Franklin, and is gotten up exquisitely and appropriately. Hon. John Bigelow has furnished the introduction. Only 276 copies have been, or are to be, printed.

#### BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.  
A SATCHEL GUIDE TO EUROPE. pp. 307. \$1.50.  
George H. Ellis. Boston.  
PROCEEDINGS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION. Edited by Isabel C. Bartows. pp. 388. \$1.50.

Macmillan & Co. New York.  
THE CHRONICLES OF FROISSART. Edited by G. C. Macaulay. pp. 484. \$1.25.  
TRYPHENA IN LOVE. By Walter Raymond. pp. 172. 75 cents.

Truets. By Ernst von Halle. pp. 350. \$1.25.  
G. P. Putnam's Sons. New York.  
PICTURES IN VERSE. By G. L. Raymond. pp. 44. 75 cents.  
A LITERARY HISTORY OF THE ENGLISH PEOPLE. By J. J. Jusserand. pp. 545. \$3.50.  
GOD'S PARABLE. By Susanna Massey. pp. 143. \$1.00.

Charles Scribner's Sons. New York.  
CENTRAL TRUTHS AND SIDE ISSUES. By Rev. R. G. Balfour. pp. 238. \$1.40.  
HOW TO READ THE PROPHETS. By Rev. Buchanan Blake, B. D. pp. 246. \$1.50.  
FROM THE EXILE TO THE ADVENT. By Rev. William Fairweather. pp. 210. 80 cents.

Maynard, Merrill & Co. New York.  
LA POUSSIE AUX YEUX. By Eugene Labiche and Edouard Martin. Edited by Prof. A. H. Solal. pp. 109. 25 cents.  
HAROLD. By Ernst Von Willdenbruch. Edited by A. Voegelin. pp. 133. 40 cents.

Fleming H. Revell & Co. New York.  
ESSENTIAL CHRISTIANITY. By Rev. Hugh Price Hughes. pp. 287. \$1.25.  
LIFE-POWER. By Rev. A. T. Pierson, D. D. pp. 214. \$1.00.

A. C. Armstrong & Son. New York.  
LETTERS AND SKETCHES FROM THE NEW HERRIDES. By Mrs. J. G. Paton. pp. 382. \$1.75.

Thomas Y. Crowell & Co. New York.  
THE CHRISTIAN STATE. By Rev. G. D. Herron. pp. 216. 75 cents.

Funk & Wagnalls Co. New York.  
ROMANS—GALATIANS. By Rev. Joseph Parker, D. D. pp. 460. \$1.50.

Sunrise Publishing Co. New York.  
IESAT NASSAR. By P. V. F., Andra F. and B. A. F. Mamroov. pp. 713. \$2.00.

J. B. Lippincott Co. Philadelphia.  
MISS CHERRY BLOSSOM OF TOKYO. By J. L. Long. pp. 364. \$1.25.

A FORGOTTEN DEBT. By Léon de Tinsseau. Translated by Florence B. Gilmour. pp. 281. \$1.00.

John D. Wattles & Co. Philadelphia.  
BECKONINGS FROM LITTLE HANDS. By Patterson Du Bois. pp. 167. \$1.25.

A. C. McClurg & Co. Chicago.  
NAPOLEON BONAPARTE'S FIRST CAMPAIGN. By Lieut. H. H. Sargent. pp. 231. \$1.50.

PAUL AND VIRGINIA. By Bernardin de Saint-Pierre. Translated by M. B. Anderson. pp. 218. \$1.00.

The Loyal Publishing Co. Toledo.  
AMERICA OR ROME. By J. L. Brandt. pp. 526. \$1.50.

#### PAPER COVERS.

Houghton, Mifflin & Co. Boston.  
L'ALLEGRO AND OTHER POEMS. By John Milton. pp. 96. 15 cents.

L. Frang & Co. Boston.  
THE SHADOW OF THE ANGEL. By Rev. E. W. Shurtleff. pp. 19.

Louis H. Ross & Co. Boston.  
JACK AND THE BEAN-STALK. By Laura F. Armitage and Richardson Caldwell. pp. 64. 75 cents.

G. P. Putnam's Sons. New York.  
LITTLE JOURNEYS TO THE HOMES OF GOOD MEN AND GREAT: JOHN RUSKIN. By Elbert Hubbard. pp. 24. 5 cents.

Johns Hopkins University. Baltimore.  
GOVERNMENT OF THE COLONY OF SOUTH CAROLINA. By Prof. E. L. Whitney, Ph. D. pp. 121. 75 cents.

Coin Publishing Co. Chicago.  
COIN'S FINANCIAL SCHOOL. By W. H. Harvey. pp. 175. 25 cents.

#### MAGAZINES.

January. SUNDAY.  
February. CHARITIES REVIEW.—STRAND MUSICAL MAGAZINE.  
March. NEW ENGLAND.—LIPPINCOTT'S.—POPULAR SCIENCE.—ATLANTIC.—HOMILETIC.—REVIEW OF REVIEWS.—EDUCATIONAL REVIEW.—McCLURE'S.—CATHOLIC WORLD.—MUSIC.—CENTURY.—COSMOPOLITAN.—FORUM.—ART AMATEUR.—BABYHOOD.—NEW WORLD.—OUR LITTLE ONES AND THE NURSERY.—TRUTH.—CHAP-BOOK.—PREACHER'S.—SCHOOL REVIEW.—UNITARIAN.—BOOKBUYER.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.

#### HOME MISSIONARY FUND.

Further additions to this fund can be used to the best advantage.

A Friend, Whitinsville.....	\$5.00
Fidelity Warner, New York City.....	4.00
A Friend, Lawrence.....	2.00
Mrs. J. F. Kimball, Andover.....	2.00
J. Tomlinson, Shelton, Ct.....	2.00
A Friend, Chelsea.....	2.00

I thank you most heartily for your great kindness in sending your grand paper to me through 1894 gratis. It would have been a great deprivation to have had it stopped, as it certainly must have been had I not so received it, for poor health, limited income and the hard times would have precluded its visits.

I am a receiver of your gratuity, which I prize much. We are greatly straitened in circumstances here for several reasons. I am only receiving about one-half salary of what I had three years ago, so one has to be sparing to keep honest. I felt myself under great obligation to you for the papers.



## News from the Churches

### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 18, at 10 A. M.  
MIDDLESEX UNION ASSOCIATION, Ayer, March 19, 1 P. M.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton, D. D., Bromfield Street Church, Boston, Saturdays, 3 P. M. PRIMARY UNION at 2 P. M.

LADIES OF THE CLARENDON STREET BAPTIST CHURCH will hold a memorial service in honor of Rev. A. J. Gordon, D. D., Wednesday, March 20, 2.30 P. M. All Christian ladies are invited. Addresses by Mrs. Joseph Cook, Mrs. Emily L. McLaughlin, Mrs. James M. Gray and others. Gentlemen are invited.

### Approaching State Meetings.

New Mexico and Arizona,	Tongaloo,	Thursday, March 21.
Mississippi,	Shelby,	Saturday, March 29.
Alabama,	Atlanta,	Wednesday, April 3.
Georgia,	Athens, Ala.,	Wednesday, April 3.
Tennessee,	Cleburne,	Tuesday, April 9.
Texas,	Baltimore, Md.,	Tuesday, April 23.
New Jersey,	Guthrie,	Friday, April 26.
Oklahoma,	Topeka,	Thursday, May 2.
Kansas,	St. Joseph,	Tuesday, May 7.
Missouri,	Cleveland,	Tuesday, May 7.
Ohio,	Marion,	Tuesday, May 14.
Indiana,	Jacksonville,	Tuesday, May 21.
Illinois,	Spencer,	Tuesday, May 21.
Iowa,	Lynn,	Tuesday, May 21.
Massachusetts,	Gloversville,	Tuesday, May 21.
New York,	South Dakota,	Tuesday, May 21.
South Dakota,	Pennsylvania,	Tuesday, May 28.
Pennsylvania,	Rhode Island,	Tuesday, May 28.
Rhode Island,	Providence,	Tuesday, May 28.
Michigan,	Olivet,	Monday, June 10.
Vermont,	Bennington,	Tuesday, June 11.
Connecticut Asso.,	New Haven,	Tuesday, June 18.

### Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House, Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Smith, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Caruth, Treasurer; Miss Abbie E. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Chicago office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. I. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston; Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

COMS. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1893.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; Rev. Alexander McKenzie, D. D., president; George Gould, treasurer; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

### PASSING COMMENT.

The results of small beginnings in the way of investments in the Lord's work are incalculable, as illustrated in an article below. Too many persons are satisfied with a single effort, forgetful that the return depends upon the investment.

Helpful as it is to read of the widespread revivals throughout the land in our individual churches, it is equally encouraging to learn of periods of awakening participated in by several denominations. The influence on a

community must necessarily be greater when united efforts are thus put forth.

Brave hearts alone could have risen above the discouragement which three losses by fire must have caused in that Maine church which has recently dedicated a new meeting house. The fact that thirty-five families in the church sustained personal losses by the same cause only adds to the credit of their last effort.

At this time of year, which seems in many churches to be the "harvest," the communion service is fraught with special blessings, and marks an epoch of deep meaning in the lives of many new converts, as shown in our column of additions. The reaping, however, is but the beginning of the work, the continuance of which is none the less to be urged and guarded.

*Of special remark this week are:*

The results of a religious canvass in a Connecticut town.

The work of a Massachusetts ladies' aid society since 1845.

The action of a Hartford, Ct., church regarding missionary secretaries.

The new manner of reorganizing church work in a Maine city.

Also the special missionary efforts of the Endeavorers in that State.

How the new church building in Garner, Io., was outgrown in a few months.

The cheering annual reports from Vermont and the thorough way in which the membership of various churches has been purified.

### ONE WOMAN'S INVESTMENTS.

Only from large investments can one expect abundant returns. The slow growth of churches is partly due to the lack in the members of appreciation of the value of generous gifts. In St. Louis there formerly lived a woman who was not wealthy, but whose heart was stirred by the need of more churches. A sister denomination, whose efforts after thirteen years had resulted in failure, had abandoned an important point in the city, and the neighborhood was left full of rank skepticism and infidelity. She offered to give \$1,000 toward securing the property. Others gave also, and the building and lot were purchased. The result after fourteen years is most gratifying. About 500 converts were gathered into the church on confession and over 450 by letter, besides many who united with other churches. The present membership of the organization, now known as the Compton Hill Church, is 418, and the property is worth \$60,000, its first edifice having been outgrown long ago. Independent of the aid received at the beginning, the church has given for all purposes \$115,000, of which \$20,000 were for benevolent uses outside its own field. From it six other churches have been organized, whose present total membership is 360. All this grand outcome from that initial gift of \$1,000!

A second similar gift was made at about the same time. Another meeting house had been abandoned by the same denomination. It was badly located on a sunken street, where the pigs and geese ran loose around the door, and where the mud made travel difficult. The same woman offered \$1,000 for the purchase and removal of the building to a proper location. As in the former case, others were stimulated by the offer and a sufficient amount was raised to place the old edifice well equipped near one of the most beautiful of the city parks. The result of fourteen years of labor here are 171 additions on confession and a total of 312, the present membership being 165. This is the Hyde Park Church, which also has found its quarters too strait, and now has under roof a fine new edifice, which when complete and furnished will be worth not less than \$40,000. During this time the church has raised of itself \$54,000, of which \$3,000 have been for outside benevolence. Here again is the result of a single gift of \$1,000.

At a later date this woman again gave \$3,000

as a memorial for the erection of a house of worship for a people who had heroically sustained a Sunday school for seventeen years. Other gifts were added, and the neat edifice of the Church of the Redeemer stands yet as a monument to one woman's beneficence. The church has received a total of 170 additions, of whom seventy came on confession. The present membership is ninety-one. It has given in cash nearly \$16,000, of which \$1,000 has been for benevolent uses, and its property is now worth \$8,000. But for the first gift, this church, like the other two, might never have been started, and much useful work would not have been done.

Had the giver been content, as many are, to give in small sums, scattered about with little if any influence on others, no such results would have followed. Faith in the grandeur of Christ's kingdom and in the wisdom of consecrating large sums to its development has accomplished great things, of which this is an instance. Including the churches that have sprung from the ones planted by this generous woman, an aggregate present membership of 1,033 is divided among eight aggressive and growing churches. Church property worth \$150,000 has been acquired, and gifts from all the members of these churches equal \$200,000, of which one-eighth was for outside benevolence, a proportion which will probably be increased hereafter.

Another result cannot be expressed in figures. Many earnest and consecrated givers have been developed by this example. Other churches have been planted, a college has been greatly strengthened, all our missionary boards have been assisted and the hearts of many pastors have been cheered by the spirit of the work. Not long ago another woman put at the disposal of her pastor \$3,000 in cash, part of which has already assisted in the erection of a house for the Swedish church, and the remainder with its interest, now nearly equaling the original, will in a few months be devoted to a new Bohemian meeting house. This liberal giver was an intimate friend of the former, and, it is needless to say, was stimulated by her gifts. Giving increases giving, as fire causes fire, and God's richest blessing is on those who see the value of large investments for Him. To what end can they be better directed than in housing a struggling church, and thereby helping to make it powerful?

G. C. A.

### THEOLOGICAL SEMINARIES.

#### Bangor.

Rev. Father McSweeney of St. John's Church recently addressed the students on Catholic Missions. —At the last meeting of the Debating Society the program consisted of two addresses and the reading of the seminary paper.—Dr. Behrends began the Bond lectures March 13.

#### Pacific.

The study of the English Bible is proving its value to the students. Five young women and a young man outside the seminary have joined the class, and thus neighboring churches are receiving benefit from the institution.—The Ministers' Retreat, Feb. 12, the second session in four months, was well attended. The subject was The Ministerial Transmission of Life. The occasion served its purpose well.—On Washington's Birthday about 150 persons gathered to celebrate an Arbor Day. Individuals, Sunday schools and churches had previously contributed \$115 worth of trees and shrubs, and with these Seminary Hill was greatly beautified. The festival may become an annual occasion.

### LOCAL CONFERENCES AND ASSOCIATIONS.

KAN.—Wichita Association met in Wichita, March 4-6. Rev. E. E. Flint preached the opening sermon, and the topics were: The Village Church and the Rural Work, Evangelism, Fairmount Institute and the Churches, A Critical Study of the Bible a Basis for Denominational Fellowship, What is an Organized Church? The Salvation Army and Fellowship. The woman's missionary hour was full of interest. The vote passed at the last meeting to ask the general association to indorse Fairmount Institute as a college was rescinded. Messrs. O. T. Watten-

barger, J. D. Moore and G. H. Hull were approbated to preach for one year.

Arkansas Valley Association met in Plevna, March 6-8. The churches were well represented and the spiritual tone was excellent. The Gospel for the Common People, The Work of the Holy Spirit, The Old and New, The Sabbath—its Bearings upon Civil and Religious Life, and The Baptism of the Holy Spirit were among the themes. Sunday school work and missions also had a prominent place. The woman's missionary hour was one of the best of the session. Mr. John Lloyd was approbated to preach.

#### CONGREGATIONAL CLUBS.

IND.—The Indianapolis Club held a meeting March 12. The subject was The Bible as Literature and as Revelation, by President G. S. Burroughs of Wabash College.

#### NEW ENGLAND.

##### Massachusetts.

BOSTON.—Old South. During Lent Rev. G. A. Gordon, D. D., is giving a valuable series of Sunday evening lectures on The Symbol and the Reality, in which the names of mountains in the Bible are used to typify spiritual truth. The list for the next four weeks is: Mount Pisgah—Vision, Mount Tabor—Transfiguration, Mount Calvary—Sacrifice, Mount Olivet—the Invisible.

DANVERS.—Maple Street. Last week the addition of fifty-six new members, forty-four on confession, was an evidence of the unusual interest manifest for some months past. Evangelist E. E. Davidson has held a three weeks' series of services with excellent results. The revival seems to be the result of prayer and work in the past as well as of these special efforts.

LOWELL.—High Street has just published its annual year-book, giving addresses of members and of pew-holders, with the statistics of all the church organizations. The total benevolences last year were \$2,877, the expenditures \$7,432. The Sunday school has 314 members, the church 234. A class in current events meets once a fortnight to review the happenings of the day.—First gave a reception to about forty Greeks in the city last week. In addition to the supper there was a pleasant musical program. There is a Y. P. S. C. E. organization of seventeen members among the foreigners. Mr. Stephen Vaites, the mission worker among the Greeks, has been given a free railroad pass, whereby he is assisted greatly in his work in Lowell, Woburn, Melrose and Boston.

WELLFLEET.—First. The Ladies' Aid Society celebrated its fiftieth anniversary March 7. During half a century the society has maintained an unbroken organization and four of the present members were among the first. During its existence the society has held forty-six fairs and entertainments, besides its annual suppers, which have been among the leading social events of the place. It has earned and expended \$7,446, of which \$3,000 have gone to the church and parish, \$1,000 to the choir and \$500 to the Sunday school. Most of the remainder was devoted to benevolences, one of the striking items being the assistance given to shipwrecked sailors. Rev. Altert Donnell is pastor of the church.

QUINCY.—After nearly twenty-two years of service Rev. Edward Norton has resigned, to the regret of the church. The community, also, bears ready testimony to the value of his faithful services, and the people cherish the hope that he will remain among them to help gather the later harvests of a marked ministry. Rev. Albert Bryant now supplies the pulpit.

WORCESTER.—Rev. W. B. Oleson read a paper at the Ministers' Meeting last week on The Church and the Newspaper.—Central. Rev. E. M. Chapman, the associate pastor, will give a series of six sermons Sunday evenings on the Life of Christ.

WARE.—East. The church voted recently to continue the free seat system another year. The receipts from all sources last year were \$4,551 and the expenses \$3,962.

NORTHAMPTON.—Edwards. A series of deeply interesting special services was held last week, with sermons by Rev. Messrs. F. L. Goodspeed, J. E. Tuttle, A. B. Bassett and Henry Van Dyke.

##### Maine.

NORWAY.—The dedication of the beautiful new edifice took place March 1, with a large attendance. Rev. J. L. Jenkins preached the sermon, Rev. J. G. Merrill offered the prayer, and the pastor, Rev. B. S. Rideout, read a historical sketch. Neighboring ministers of various denominations gave greetings. The building cost a little less than \$12,000. It is the third meeting house owned by the society, which has suffered three times by fire.—Among all the churches there is unusual interest in Sunday

school work, especially for increasing the membership.

MERCER.—The efforts of Mr. Mitchell early last year were greatly blessed. The church has increased one-half in membership the past year and the Sunday school and Y. P. S. C. E. are earnest and helpful.

NORRIDGEWOCK.—A steady advance and several additions to the church are reported with larger attendance at services, and more interest in Sunday school and C. E. meetings.

PORTLAND.—The City Mission Band, uniting in its membership of 300 all the young women's foreign missionary bands in the city, held its annual meeting in the Williston meeting house, March 4. Mrs. J. F. Thompson was elected president. The receipts for the year were \$372. Two members of the band are in the foreign field—Misses Morrell and Gould of China—and are partly supported by its contributions. The gifts of all the bands go into a common treasury and the united work is unique and effective. The organization is the only one of its kind in the country.—Williston. Nearly \$100 constituted the gifts of the Women's Foreign Missionary Auxiliary last year.—Rev. B. Fay Mills began evangelistic work March 11. Efficient committees had prepared thoroughly for his coming and the chorus choir is the largest and best ever organized in the city. The evening services are held in City Hall, with a seating capacity of over 2,000.—Second. The Chinese members of the Sunday school, twenty in number, gave their twenty teachers, together with about seventy-five others, including pastor, superintendent and officers, a banquet in the vestry, March 4. The arrangements were elaborate, under charge of one of the city's best caterers. This testimonial to their appreciation of the interest of the church in them is most gratifying.

ROCKLAND.—This church, being without a pastor, has reorganized its work, to some extent, on Christian Endeavor principles with good results. Committees were chosen on visiting, reception, music, prayer meeting, etc. The fellowship of the churches and co-operation in the work has been one delightful result of the revival.

BIDDEFORD.—Second. Rev. T. A. Frey, formerly of the Pavilion Church, is preaching here. Special invitations sent out have brought in many young people to hear the illustrated "sermonettes" in the morning. The Sunday school is the largest in six years and a home department is to be organized. The Mission Band has sent three barrels and \$145 in money to the Western sufferers. Courses of Sunday evening lectures have brought in large congregations.

Secretary Adams of the Maine Missionary Society reports the total number of aided churches 119; stations aided 11; missionaries employed for a part or the whole of the year 133, of whom eighty-four are ordained ministers, forty-six licentiates and three women. These have given in the aggregate over eighty-seven years of service; twelve men received ordination during the year; two houses of worship have been dedicated free from debt, the one at Island Falls being absolutely a free house, and repairs and improvements have been made upon several other buildings. The year has been rather a trying one financially, so that a reduction has been necessary in general missionary force, in salaries of officers and in grants to some of the churches.

In Madison over fifty persons have expressed a hope of conversion.—Rev. C. E. Andrews began work in Deering, March 3.—Advance in all lines is noted in Thomaston. A Y. P. S. C. E. was recently started.—The C. E. Society of Ft. Fairfield has paid the board and tuition of a young girl in a mission school. It has also conducted services in a schoolhouse in an outlying district.—In Houlton the C. E. Society has contributed \$45 for missions and the Juniors support a boy in Allahabad, India.

##### New Hampshire.

LISBON.—Sixty-seven new members were recently received as a partial result of the evangelistic labors of Rev. Ralph Gillam, some weeks ago. Eighteen had been received at a previous communion, and about twenty-five more are expected. A large portion of the business men are included in the number, rendering the outlook extremely promising for the future. In this accession of numbers and strength the few faithful but almost discouraged workers of the past have been greatly encouraged. Secretary A. T. Hillman, who assisted the pastor in receiving the new members, was presented with \$100 for the H. M. S. as a thank-offering, and was assured that henceforth the church would assume self-support. The beginning of revival interest can be traced back to the time of repairing and beautifying the edifice at a cost of \$1,800, and the putting

in of a new organ. The pastor, Rev. J. M. Wathen, by his faithful and judicious labors, is greatly endeavoring himself to his people.

FRANCESTOWN.—The late Jennie M. Bradford left her home and grounds to the church for a parsonage. Besides various other bequests she left also several thousand dollars equally divided between the American Board and the C. H. M. S.

The committee of the General Association, having the matter in charge with full power to act, has decided to start, about April 1, a twelve-page paper in the interest of the churches. It will be issued from the office of the Republican Press Association of Concord, with J. T. Perry of Exeter as editor.

##### Vermont.

BRIDGEWATER.—Miss M. L. Moffatt has closed her work here and enters upon work for the C. H. M. S. in Oklahoma. She will be succeeded here by Miss A. C. Billings until, with the revival of business, the church can secure a pastor.

The returns for the new Year-Book indicate an unusually prosperous year, with gains everywhere except in benevolent contributions, which fell \$468, the total being \$54,284. The number of churches 203, is the largest ever reported; and of members, 21,134, the largest since 1843, and possibly in the history of the churches. Special care has been taken the past few years in roll revision, and the column of removals by discipline gives abnormally large totals. Last year, however, the net gain was 363, which has been exceeded but three times in fifty years. Since Jan. 1 the additions have greatly exceeded those of a year ago. For a State whose population is not increasing, Vermont gives encouragement for the faithful work of the year.

##### Rhode Island.

PROVIDENCE.—Union. Rev. Wallace Nutting, D. D., pastor-elect, preached here last Sunday.—At the last Ministers' Meeting Rev. F. G. Nash read a spicy paper on Procrustes and the Ministry.

##### Connecticut.

WILLIMANTIC.—As a result of the labors of Dr. A. C. Dixon, in revival services, about fifty new members have been received into the Baptist, Methodist and Congregational churches.

NEW CANAAN.—The canvass of the State Bible Society shows 686 families and 2,768 persons, of which 153 families are Congregational, which number is exceeded only by the Methodist, 236. The work and reports of it have awakened a large interest in the town. The Sunday schools have increased and many persons have started on the Christian life.

WINDSOR LOCKS.—Last year twenty-six members were received, twenty-two on confession, making the total 153. The benevolences were \$2,357, the expenses \$2,531.

NEW BRITAIN.—South. Hon. Philip Corbin has offered to give the church a new pipe organ provided other members subscribe money to make the necessary alterations and for removing the old organ.

TALCOTTVILLE.—At the consecration meeting last week twenty-three persons joined the C. E. Society as active members and eleven as associates. A series of meetings by the Christian Crusaders has resulted in a number of conversions.

HARTFORD.—Asylum Hill. At the annual meeting last Friday it was unanimously voted to rescind and expunge from the records the vote passed last year which declared that it was not desirable that any part of the morning services be given to a solicitor of any special cause. The sale of pews last year realized about \$11,000.

FALLS VILLAGE.—The annual reunion was poorly attended on account of the bad roads. Rev. C. W. Hanna read a carefully prepared history of the church from its foundation to the present time.

NEWINGTON.—This church has received twenty-two new members on confession, fifteen of them young men, as a result of special services, assisted by Mr. S. W. Raymond, a Christian worker formerly connected with a mission in Hartford. The community has been thoroughly stirred, and the matter of personal salvation has been the one theme of conversation.

NEW HAVEN.—Dwight Place. As an assistant to the pastor, Dr. J. E. Twitchell, Mr. C. A. Osborn has been secured. He is a student in Yale Divinity School, and will devote one-half his time to the work.

The church in Monroe took a collection last Sunday to aid the Methodists whose parsonage was recently burned.—At the Middlesex County Conference about seventy-five delegates were present March 6.



## MIDDLE STATES.

## New York.

**WARSAW.**—This church, Rev. W. A. Hobbs, pastor, has been enjoying a season of deep religious interest, and thirty-five persons were received as its first fruits. In common with other churches in the town, prayer meetings were sustained during January, and then for four days Rev. B. Fay Mills held three meetings daily, the Congregational meeting house, holding about 1,100 persons, being filled constantly. The town has never been moved to such a degree before. About 450 cards were signed by persons from various denominations, including the Roman Catholic. Union meetings were continued with the best results. It is expected that as many more will unite with the church later.

**SYRACUSE.**—Among the 600 students of the university a pervasive revival work, which began with the Day of Prayer for Colleges, is in progress. Nightly meetings have been held constantly since that day, and the students themselves have been leaders in the work. A great change has come over the religious life of the college, one result being a forgetfulness of the sharp lines dividing secret societies. At a mass meeting "cribbing" was condemned and a vote taken in favor of self-government. Evangelistic meetings have been held in the Good Will and South Avenue Churches, led by Evangelist Gorton, with good results. Thirty-five persons professed conversion in the former, Rev. H. N. Kinney, pastor.

**BROOKLYN.**—The manual of the Sunday School Union reports 164 schools, with 7,272 officers and teachers and 71,645 scholars. The total enrollment of Congregational schools is 15,847—twenty per cent. of the whole. Of the fifteen schools each having over 1,000 scholars, five are Congregational. **Pennsylvania Avenue.** Rev. C. S. Braithwaite, who was recently called to this church, had a fruitful pastorate in East Rockaway, where he has been over four and one-half years. The church formerly received \$500 annually from the H. M. S., but in 1894 needed only \$125. Among the sixty-five members \$1,590 were raised for current expenses. The building used had been owned for twenty-five years by a union school. This property, worth over \$8,000, by unanimous vote was transferred to the church, bringing all the religious work of the place under one head. During four and a half years \$600 have been raised for benevolence and \$700 for an addition to the Sunday school room. C. E. Societies and a Women's Society have been organized. Forty persons have been received into church membership.

**ELBRIDGE.**—The late Barlow Bennett left \$2,000 to the church. As a result of the Week of Prayer services sixteen additions were received to membership.

**MORAVIA.**—The annual reports show that the church was never in a more prosperous condition. All financial obligations are met. About \$1,500 were raised for expenses and \$190 for the electric lights which were inserted last year. The parsonage fund now amounts to \$1,920. Rev. W. H. Hampton is pastor.

**BUFFALO.**—*People's.* Rev. H. D. Sheldon, pastor, has re-arranged its audience-room, moving the pulpit to the side and placing the seats in a semi-circle. The room has been made more convenient and attractive. A religious interest has resulted in additions to the membership. The pastor has been preaching on social problems for several Sunday evenings and has organized a Christian Social Reform Club, which meets on Thursday nights and attracts a number of men not specially interested in the church itself.

**DANBY.**—The new pastor, Rev. B. F. Tobey, is meeting with much encouragement. Special meetings have been held, with additions to the church and more to follow. All departments have put on new life.

**LITTLE VALLEY.**—The church has been greatly harmonized since the beginning of the year. A powerful revival has resulted from the labors of Mr. F. P. Pearson and wife. Many adults have experienced a change of life, the social condition of the place has been transformed, the Sunday school has been doubled within three months, and a large increase in the membership of the church is expected at the next communion. A woman in the church has recently remembered generously a number of the missionary societies in this time of need.

## New Jersey.

**MORRISTOWN.**—This church, which long struggled for existence, has moved steadily forward under the lead of Rev. W. T. Pannell. Last year there were thirty-eight additions, mostly on confession, a gain of over twenty-five per cent., and since Jan. 1 thirteen more have been received. The expenditures have increased in the present pastorate over twenty per cent. The church is now thoroughly united, and much quickened by two weeks of recent evangelistic services.

**JERSEY CITY.**—*Tabernacle* continues to demonstrate the spiritual value of institutional features. It added seventy-one to its membership last year, sixty-five on confession, the largest gain in the State. Its Sunday school of over 600 scholars contributed forty-nine of the new members.

**EAST ORANGE.**—*Trinity.* The *Chimes*, the organ of the flourishing Men's Club, has just printed a list of the church reference library for adults. It is a good list of well-selected books, bearing chiefly on missions, the Scriptures, and on the lives of Christ and Paul.

**ORANGE.**—The Men's Club in the church continues to do good service, though the neighborhood is not one that offers large scope for its activities. Excellent results are secured by holding the young people's meeting after the preaching service on Sunday evenings.

## Pennsylvania.

**PLYMOUTH.**—*Puritan.* Rev. Thomas McKay, pastor, is just adopting the weekly envelope system of offerings. The mission band has just raised \$300 by a sale of articles. The church plans to erect a new house of worship this summer on one of the finest lots in town.

**SCRANTON.**—*Plymouth.* Rev. T. Bell, pastor, shows by its annual reports that there were eighty-one additions last year, sixty-eight on confession. Fourteen more were received in February. The Sunday school average was 232, and there were thirty-five conversions in the school. There are three Welsh churches in the city with over 800 total membership.

## THE SOUTH.

## District of Columbia.

**WASHINGTON.**—*Mt. Pleasant* is in a flourishing condition, and although six new pews have been crowded in, the present accommodations are wholly insufficient, and a committee has been appointed to select a site for a new building. Thirty-five new members were received at the last two communion services, eighteen upon confession. Few rents have increased nearly \$500 this year, and the home missionary offerings have grown from \$33 in 1894 to \$126. The envelope system is in use.

## Florida.

**MT. DORA.**—Last year was the best, so far as facts indicate, that the church has ever known. Under Rev. E. R. Fuller's leadership it doubled its resident membership, dedicated its new house of worship and did more for home work and benevolence than in any former year.

**TAMPA.**—Two weeks' special work by Rev. E. R. Herrick and Supt. William Shaw has resulted in much good, especially within the church. A number of additions are expected.

## THE INTERIOR.

## Ohio.

**SPRINGFIELD.**—*First.* During the eight years' pastorate of Rev. S. P. Dunlap 260 persons have united with the church, of whom 192 are now resident members, making the total membership 349. The several departments of church work are all in active and satisfactory operation. *Lagonda Avenue.* The institutional and regular work are being maintained with industry, vigor and cheering results.

**MEDINA.**—The annual roll-call was one of the most profitable in its history. About 250 members responded to their names in person or by letter. Reports showed thirty-eight additions during the year, twenty-seven on confession. The present membership is 457, a gain of twenty-four. The average attendance in the Sunday school has been 251, a gain of twenty-four. The total benevolences aggregated \$1,373, and the society, besides paying current expenses, has cleared a debt of \$500 with the aid of the Young People's and the Ladies' Benevolent Societies. Following the visit of the home missionary band, special services have resulted in a gracious revival. More than forty persons have indicated a purpose to begin Christian lives. Rev. A. F. Skeele assisted the pastor, Rev. J. R. Nichols, for seven days.

**TWINBURG.**—Rev. C. H. Lemmon's four years' pastorate closed March 3, with communion services here and at the branch in Macedonia. As a testimonial to the faithful ministry of the retiring pastor, the church made a special offering for foreign missions, the largest with one exception which it has ever made. At a farewell reception the pastor and his wife were presented with a purse of \$40. The following Sunday Mr. Lemmon began his pastorate in Union Church, Cleveland, where he is cordially welcomed in a growing suburban field.

**CLEVELAND.**—At the February meeting the ministers discussed Expository Preaching, after a scholarly and practical opening paper by Rev. Rufus Apthorp. Eight-page papers are now published monthly by Lakeview, E Madison Avenue, Lakewood and Plymouth Churches.

**CHARDON.**—The twentieth anniversary was celebrated recently with a sermon on The Mission of the Church by the pastor, Rev. T. D. Phillips, and six historical addresses by members. There were letters from four former pastors. The total membership has been 271, of whom 144 are still on the roll. There have been three organizations of the church. The present pastor during eight years has received 100 new members.

## Indiana.

**SHIPSHAWANA.**—The meetings conducted by Rev. J. R. Preston, assisted by Mrs. Ingersoll, culminated in a movement for the organization of a church in which a number of the best families are interested. More than twenty names have been received for membership and a council has been called to complete the organization. This is a growing railroad town and the only other church is Methodist.

**MICHIGAN CITY.**—*First.* Substantial advance has been made in the last two years, especially since Rev. W. C. Gordon came. The Young Men's Sunday Evening Club by its efficient work has greatly improved the evening services. The city has been districted and a visitor for every precinct reports new names every two months. A literary club has proved successful. Many prominent people have been enlisted in kindergarten work, which has become so crowded that already branches are being established. The Sunday school is steadily increasing in numbers, and more real work is being done than ever. The German and Scandinavian churches are doing excellent work under their pastors in hearty union with the Congregational work of the city. The general changes made necessary by the increasing preponderance of foreign population are a gratifying index of the possibility of meeting the demands of a new population. The critical point has been successfully passed and Congregationalism in its new relations with the community is manifesting religious power and leadership.

## THE WEST.

## Iowa.

**GARNER.**—There has been a genuine revival here. More than fifty persons have united with the church during the past six months. The Sunday school has doubled in the past few weeks. The church building, dedicated only a few months ago, is already too small for the congregations and the lecture-room will not accommodate all who attend the prayer meetings. Though only three years of age the church is almost strong enough to be self-supporting. The recent large ingathering is in part the result of union revival meetings in which Evangelist A. E. Thomson assisted. Rev. Samuel Simpson is pastor.

**CLEAR LAKE.**—The new building has almost doubled the congregations at nearly all the meetings. The attendance at the prayer meeting is about eighty. During the past year there have been forty-three additions.

**IOWA CITY.**—Dr. M. A. Bullock has completed his seventh year here. During this period the church building has been repaired and extensive improvements have been made, the Bethlehem Chapel has been built, a parsonage secured and nearly 200

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persons have been added to the membership. The church was never more prosperous than now.

MOVILLE.—Rev. W. A. Pottle during the past four months has conducted revival meetings in his own parish and in Kingsley, Correctionville and Whiting. The old church building has been sold and lots have been secured for the erection of a new house.

OSAGE.—After the additions of March 3 the membership numbers 317. More than 100 have united with the church in the two and one-half years of Dr. W. W. Gist's pastorate. He is now giving a series of lectures on Good Citizenship.

SIBLEY.—The new pastor, Rev. John Gray, and family were given a cordial welcome recently. The women have purchased a supply of hymn-books and the Endeavorers a clock for the building.

During Rev. G. L. Shull's first year in Baxter there were twenty-four additions, fifteen on confession.—Special meetings are held in Hampton without outside help.—The church in Berwick with recent additions has 105 members.—In Bondurant and Linn Grove special meetings have met with great success.

#### Minnesota.

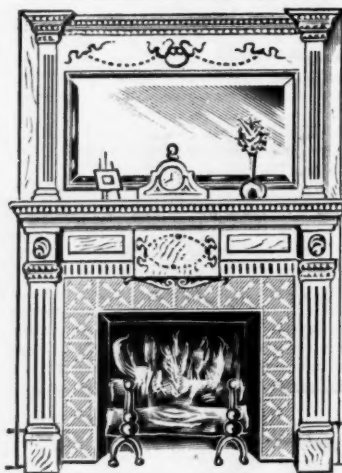
FARIBAULT.—The Woman's H. M. S. recently added \$26 to the rescue fund by a concert. The Young Men's Club has been successful, the evening congregation now being quite as large as that of the morning and filling the house. Two recent entertainments given by Sunday school classes added over \$100 to the fund for a new chapel, which is greatly needed.

ST. PAUL.—The parish settlement has nearly 200 members and the coffee house pays the rent of the building. A "war concert" in People's Church to help pay the debt for the equipment of the settlement is in preparation.—Bethany, pastorless for several months, is supplied by different ministers, and is preparing to join with South Park and secure a pastor.

ORTONVILLE.—This church, pastorless for a few months, is supplied by the principal of the schools Sunday mornings, the C. E. Society maintaining the evening service. As the result of special interest six persons recently united with the church. Arrangements are being made to secure a student for the summer.

GRANITE FALLS.—The church is much discouraged by the loss of its pastor. Mr. C. K. Ingersoll,

Continued on page 421.



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Published 15 March.

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- No. 2. Haram esh-Sherif.
- No. 3. Pool of Hezekiah.
- No. 4. Stables of Solomon.
- No. 5. Dervish Beggars.
- No. 6. Mount of Offense.
- No. 7. Tomb of David.
- No. 8. Church of the Holy Table, Nazareth.
- No. 9. Garden of Gethsemane.
- No. 10. Garden of Gethsemane.
- No. 11. Place where Christ Prayed.
- No. 12. Stations of the Cross.
- No. 13. The Bitter Cup.
- No. 14. Rock, Gethsemane.
- No. 15. Field of Blood.
- No. 16. Tower of Antonia.

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- No. 2. Via Dolorosa.
- No. 3. House of Dives and Lazarus.
- No. 4. Church of the Holy Sepulcher.
- No. 5. Grotto of Jeremiah.
- No. 6. Modern Mount Calvary.
- No. 7. Emmaus.
- No. 8. Sea of Galilee from Capernaum.
- No. 9. Distant View of Mt. of Beatitudes.
- No. 10. Mt. of Olives from Temple Plateau.
- No. 11. Church of St. John, Samaria.
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THE BUSINESS OUTLOOK.

With Congress out of the way there is a disposition in commercial circles to take a somewhat more hopeful view of the situation. It is not that the mere adjournment of Congress can work any charm with financial and mercantile interests, but that adjournment removes a weight which had repressed a healthy growth of hopefulness and courage. And it can hardly be denied that there is development and expansion. We find the bank clearings showing continuous gains for many weeks past, gains in spite of many untoward circumstances, such as severe weather over a good part of the country. We find that the aggregate returns of a large number of railroads show a slight, but from week to week increasing, percentage of increase. Perhaps these two barometers measure as well as any others the progress of business, and they certainly tell us that the worst has been passed. It is true that there is no absolute uniformity in the trend of prices. Thus, while iron is generally quite firm at the present level, while cotton, wool and wheat are gradually advancing, print cloths are quoted quite as low as, if not lower than, ever before. But production of print cloths, even in the best of times, was never larger. It certainly is most gratifying to be able to note better prices for wheat and cotton, two commodities which interest our immense agricultural class and which, moreover, constitute our chief articles of export.

While recognizing that to some extent the operations of the bond syndicate are of an artificial character, the business community is settling down into confidence that that syndicate has the foreign exchanges well in hand and can determine the matter of gold movements for yet some time to come. Certain it is that since the date of the bond sale there have been no shipments of gold. And it was the obligation of the syndicate to prevent gold withdrawals during the completion of the contract. Now, as the time for completion of that contract will apparently not expire for some months at the present rate of fulfillment, the inference is that there will be no gold exports for yet some months. And when we not only find the treasury gold fund growing, but the treasury income increasing at a rate to justify the hope that receipts will soon equal expenditures, there is cause found for belief that, as far as treasury conditions can affect trade, there is nothing to be feared for a long time to come.

The stock markets do not respond to the better feeling in trade and government circles. Old causes do not seem to have exhausted themselves. The bears have been free sellers of some hitherto highly esteemed stocks, such as Lake Shore, New York Central, Baltimore & Ohio, Delaware & Hudson and others which might be named. Even if earnings on these properties show some improvement the public is slow to believe that it can be real and lasting. And the evils of recent years are still coming to the surface here and there. The times do not seem ripe for any rapid growth of confidence in railroad shares. The great coal carrying railroads are at loggerheads and on the brink of a disastrous contest.

OBITUARIES.

MRS. ESTHER A. MANDELL.

Mrs. Mandell, who died at her home in Cambridge, Feb. 25, was born July 13, 1814, in Westminister, Mass., where she spent her early life. In 1842 she was married to Rev. William A. Mandell. Their early married life was spent in Bridgeton, N. J., and in Philadelphia, after which they lived ten years in South Dartmouth and ten in Lunenburg, Mass. While in Lunenburg they lost their only daughter, nineteen years old, and soon after, in 1866, came to Cambridge to make a home for their son.

Those who knew her best esteemed her most. Early consecrating her life to Christ's service, she was an ingenious, true, consistent worker to the end. When in later life bodily infirmities confined her at home during the winter months, she never forgot to bear her part in sustaining every good work, being particularly interested in home and foreign missions. Ever ready to minister to the sick and afflicted, she won the love and respect of the people wherever her husband was called to work.

With the courage of strong convictions she never swerved from the path of duty. At all times charitable toward others, if there was no good thing to say she was silent.

A friend wrote of her, "I never knew her to do or say anything that I could wish she had not said or done." A home keeper, firmly believing that woman's highest sphere was in the family. Always working for others, her hands were never idle.

One of her pastors writes of her, "What a blessed helper and supporter, how full of appreciations, how wise, how tender, yet how strong withal, and ever rejoicing in everything that made for better living!" A peaceful life and a peaceful ending. She went to sleep one night on earth and in the morning waked in heaven. The record of such a life is a heritage of power.

MRS. PAUL CURTIS.

The death of Almira James, widow of Paul Curtis, which occurred in Boston at the home of her son on Monday, Feb. 25, at the advanced age of ninety years, will recall pleasant memories to many who knew her during the abundant activities of her earlier Christian life. Mrs. Curtis was one of twelve of an old Pilgrim Colony family—the elder brother being Deacon Galen James, the founder of the Congregationalist, of which she has been a constant reader, maintaining a lifelong interest in its growth and prosperity. Mrs. Curtis united with the church in Medford in her early womanhood, and both there and in East Boston, where she was connected with the Maverick Church for more than forty years, she has been active in all church interests and in hearty sympathy and cheerful co-operation with every good work for the spiritual and temporal uplifting of all in need of Christian help and sympathy. A long and useful life has been crowned with a peaceful translation. Her favorite hymn has become to her a blessed reality. She has seen "the King in His beauty," where "Glory, glory, dwelleth, in Immanuel's land."

MISS JEANNIE M. BRADFORD.

Miss Bradford died at her home in Francetown, N. H., Feb. 23, after a long and painful illness which she bore with unusual patience and fortitude. She was born in Francetown, June 23, 1844, was the last of the family of Robert and Jane M. Bradford, and with her passed the time-honored name of Bradford from that town. Being closely connected with all the religious and social interests of the church and town, she will be greatly missed. She united with the Congregational church many years ago, and was a faithful, consistent member, showing her interest to the last by giving her home to be used for a parsonage.

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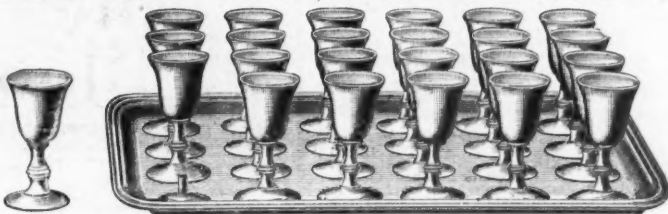
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Insurance written during the year . . . . .	18,322,700.00
Emergency or Surplus Fund . . . . .	1,085,510.11
Amount Carried to Surplus Fund during the year . . . . .	227,754.77
Dividends paid to Policy-Holders during the year . . . . .	175,539.21
Total Membership . .	39,880
Amount paid in Losses	1,688,263.34
Total amount paid in Losses since organization . . . . .	10,152,535.97

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## OBITUARIES.

## MRS. A. S. HAMMOND.

Mrs. Hammond, who died at her home in Northampton, March 1, on the sixty-ninth anniversary of her birth in Brunswick, Me., was the daughter of Rev. William Allen, D. D., for many years president of Bowdoin College, widow of Rev. Charles Hammond of Monson, one of the ablest and best known educators in our Massachusetts preparatory schools, and a sister of the late Judge Allen.

Mrs. Hammond's girlhood was spent in Northampton, and her widowhood of fifteen years has passed here with her sisters, most of the time in delicate invalidism.

She endeared herself to a large circle of friends outside of the family, and those who loved her in the homes where her married life was spent, in Groton and Monson, will join her Northampton friends in mourning her loss. Her only children, twin boys, died, one in infancy and the other, a boy of remarkable promise, at the age of nine.

Mrs. Hammond was of great assistance to her husband in the charge, in their family, of the first Chinese youths sent to this country to be educated, and is still affectionately remembered by them, as well as by several Japanese students who later also enjoyed the privileges of Mr. Hammond's home and instruction.

## MARY A. CHAMBERLAIN.

Sixty-three years ago Mary A. Kendal, a girl of twelve, stood at the altar in the little Congregational church in Sherborn to make a profession of her faith in Christ, to take upon herself the vows of a disciple and to commit her life into the keeping of her Redeemer. How faithful she was to those childhood vows all who have ever known her will testify. Her natural disposition was one of great sweetness, but it was easy to see that much of the attractiveness and loveliness of her life was due to the development of the Christian graces in her. When she was twenty-nine she became the wife of Mr. George D. Chamberlain. So joyful had been her experience in the Christian life that when children came to her she began, in their earliest days, to train them for her Saviour, and one by one they followed her in an early confession of Him. In Cambridge, where she spent the last twenty-five years of her life, she was known as a devoted Christian, always loyal to her Master and an earnest supporter of the Pilgrim Church, in which she found her opportunity for a loving and abundant service. Her home was a center of Christian activity, inspired by an earnest desire that others should receive the blessings which the gospel had brought to her and hers.

On Feb. 23 this life came to an end suddenly. Looking back upon it, it is easy to see what made it so sweet and so attractive. She was faithful because He to whom she committed her life in her early childhood was faithful to His promises. The things which made her life rich and helpful were the fruits of the Spirit, and she always gave her Saviour the glory of all she was and all she did. Her early consecration to His service, and her admission to the church in her childhood—very rare in those days—had much to do with the fruitfulness of her life.

W. F. S.

## MRS. MARY S. KELLY.

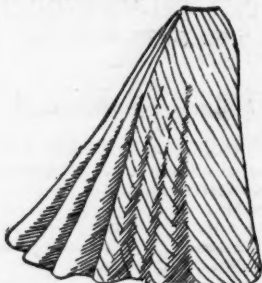
Mrs. Kelly, who died in Plaietow, N. H., Feb. 1, aged eighty years, was the widow of the late Dr. H. K. Kelly. For twenty-seven years she has brought to the Congregational church in Plaietow the influence of her high standards and wide sympathies. For an equally long period she was a teacher in Brooklyn, N. Y., and for seventeen years a member of Henry Ward Beecher's church. While there, in those earliest days of woman's work for woman, she was the originator of a missionary society which has been a great promoter of mission work in different fields. "They rest from their labors and their works do follow them."

P.

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SHIPMAN  
Chicago  
SOUTHERN  
St. Louis and Chicago  
ULSTER  
New York  
UNION

## The old saying

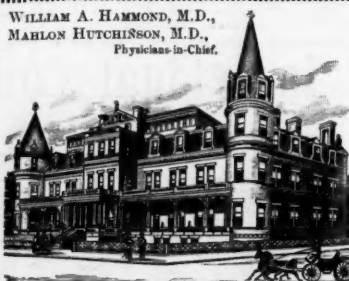
that "goods well bought are half sold" is true of Pure White Lead. Dealers cannot afford to sell, or painters to use, unknown or inferior brands (see list genuine brands). Reputation is capital, and can only be acquired by selling or using the best materials. Responsible dealers sell, and practical painters everywhere use these brands.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 8.

The leader, Mrs. George B. Barrows, read portions of Ps. 25 and 27, and spoke upon the discipline of disappointment. Mrs. Pratt also spoke upon the same subject, both showing that our disappointments are often the Lord's appointments, and seeming results are not always real results. Mrs. Cook had recently attended a meeting in Fall River where a characteristic letter was read from Miss Seymour of Harpoot. The ladies of Fall River, having supported Miss Seymour for twenty-five years, wished to mark the anniversary by an appropriate gift, and after consulting her as to what they might purchase with the sixty dollars which they had raised had received the reply that she really had no personal need, and that it would give her the greatest pleasure if she might be allowed to expend the money for the relief of the suffering about her. Such a request of course could not be refused. Such a spirit prevailing in the home churches would prevent all possible debts and deficits.

The calendar topic being Prayer for the Missionary Homes at Auburndale and Oberlin, it was especially interesting to hear from Mrs. Walker, whose name is inseparably connected with Auburndale and whom many missionary parents have arisen to call blessed. The home is now in charge of Miss Ellen Pettibone, who was for seventeen years a beloved member of the missionary circle in Constantinople. She has an efficient helper in Mrs. Sanders, formerly of the Zulu mission. A large company of missionary boys and girls from many lands are gathered there, where they may not only feel at home but may enjoy the advantages of the excellent schools to which they have access. Some who have entered college return for their vacations. Missionaries themselves find the home a real home and there are always some who are making it their headquarters during their stay in this country. Of late there have been no additions to the fund of \$19,000 which has been raised, and it is an object which, while it is not provided for from the treasuries of the boards, may well appeal to many who live in beautiful homes and who believe that the missionaries are our messengers.

Mrs. Cook drew an attractive picture of evening prayers at the home, when the chairs are pushed back from the supper table and every one in turn repeats a passage of Scripture, and then some one leads in prayer, and suggested that there are many who could help make the home pleasanter, and that "a little more brightness and beauty would not spoil the children."

Mrs. Benedict, president of Vermont Branch, spoke of missionary families whom she met on an ocean steamer as they were returning to this country, and of her sympathy for the fathers and mothers who must leave their children behind them as they go back to their mission fields, or who must send them home when they do not come themselves.

It is well-nigh impossible to satisfactorily heat the average dwelling house unless it is equipped with open fireplaces. Hundreds of colds are the result of every drop in the thermometer, and the great majority of these illnesses might be avoided by the use of open fires. That open fireplaces are being more extensively used is shown by the enormous industry in wood mantels which is now being done at the Paine warerooms on Canal Street. This firm does probably the largest wood mantel business in the United States. Their prices are lower than other furniture houses on this specialty.

DON'T PUT IT OFF.—The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system, as the body is now peculiarly susceptible to benefit from medicine. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kidney and liver complaints, catarrh, and all affections caused or promoted by low state of the system or impure blood. Don't put it off, but take Hood's Sarsaparilla now. It will do you good.



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The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever bloomers. Please examine the below list of 20 choice fragrant monthly Roses, and see if you can duplicate them anywhere for an amount so small as \$1. They are nearly all new kinds. We guarantee them to reach you in good condition, and we also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU HAVE EVER PURCHASED. The List:—

Champion of the World, brightest pink, the best rose ever introduced. Henry M. Stanley, apricot yellow, very fragrant. Pearl of the Gardens, deep golden yellow. Bridesmaid, rich pink, none better. The Queen, pure white, always in bloom. Christine de Neve, rich maroon and deliciously sweet. Princess of Wales, amber yellow, deepening to orange. Rheingold, beautiful shades of saffron and tan. Star of Gold, the queen of all yellow roses. Waban, a great rose, in bloom all the time. Golden Gate, creamy white and old gold. Francesa Kruger, coppery yellow and peach. The Bride, the loveliest of all white roses. Queen's Scarlet, richest dark velvety rose. Princess Beatrice, canary yellow, edged bright rose. Etolie de Lyon, richest deep sulphur yellow. Souvenir of Wootton, richest crimson in clusters. Catherine Mermet, everybody's favorite. Md. Camille, beautiful salmon and rosy flesh. Md. Caroline Testout, large handsome flowers of glowing pink.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, \$1. Try a set. 20 Chrysanthemums, all prize winners, \$1. 16 Geraniums, double and single, flowered and scented, \$1. 15 choice Begonias, different kinds, \$1. 40 packets choice Flower Seeds, all different kinds, \$1. Our handsome, illustrated Catalogue, describing above Roses and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our prices. WE CAN SAVE YOU MONEY. We have large two year old roses for immediate effect. Liberal premiums to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE CROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us.

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## WEEKLY REGISTER.

## Calls.

ARNEY, Jas. E., Middleville, Mich., accepts call to Pava, Ill.  
 CHATFIELD, Geo. A., Moody Institute, Chicago, Ill., to Bristol Center, N. Y. Accepts, and has begun work.  
 ESTABROOK, Frank P., formerly of Plaistow, N. H., to Pavilion Ch., Biddeford, Me.  
 FOSTER, Guy, Creede, Cal., to Bachelor. Accepts.  
 GLEASON, Jno. F., Needham, Mass., to S. Amherst. Accepts.  
 HACKER, Claude, to Moorland, Io. Accepts.  
 HILL, Geo., Cleveland, O., to Newark, where he has been supplying.  
 HOLDEN, Fred. A., W. Peabody, Mass., accepts call to Buckingham Ch., Glastonbury, Ct.  
 KNOWLES, Matthew, Bowling Green, O., to Cheboygan, Mich.  
 KROHN, Philip, withdraws acceptance of call to Owosso, Mich., and remains in Chicago, Ill.  
 MACAYEAL, Howard S., withdraws acceptance of call to Sheridan, Wyo., to remain in Cambridge, Neb.  
 MARSH, Thos., Neosho, Mo., to Roodhouse, Ill. Accepts.  
 MARTIN, A. A., to Arbor Vitae, Wis. Accepts, and has begun work.  
 MORE, P. N., Ambor, N. Y., to Willsboro. Accepts.  
 SHEAFF, Robt. L., Falmouth, Me., to Union, N. H. Accepts.  
 OWEN, Richard, formerly of Cherryfield, Me., to Bar Harbor. Accepts.  
 STORER, Fred. A. S., formerly of Syracuse, N. Y., to Homer.  
 THOMPSON, Albert H., to supply for the eighth year in Raymond, N. H.  
 VOTAW, Ethel H., formerly of Princeton, Ill., to Heward, Io. Accepts.  
 WILLOUGHBY, Albert S., Webster, Io., to Pilgrim. Accepts.

## Ordinations and Installations.

LEDIN, Chas. J., o. and i. Swedish Emanuel Ch., New Haven, Ct., Feb. 28. Sermon, Rev. W. W. McLane; other parts, Rev. Messrs. E. G. Hjerpe, J. E. Twitchell, D. D. L. W. A. Bjorkman.  
 STAFF, Fred., o. Forestville, Chicago, Ill., March 1.  
 TOWNSEND, Stephen J., o. New Smyrna, Fla., March 7. Parts, Rev. Messrs. E. P. Hooker, D. D., G. M. Roynton, D. D., A. T. Fuller.  
 TROW, Wm. A., i. First Ch., Sherburne, N. Y., March 5. Sermon, Rev. W. B. Thorp; other parts, Rev. Messrs. W. T. Sutherland, B. T. Stanford, Samuel Miller, Isaac Pierson, E. H. Burt.  
 Resignations.  
 COLLEDGE, Wm. A., Cadillac, Mich., to accept call to People's Ch., Aurora, Ill.  
 CHANDLER, Fred. D., Charlestown, N. H.  
 DAVIS, Jos. W., Monticello, Io.  
 FLINT, Jos. H., Orford, N. H., to take effect May 1.  
 HUMFREYS, Jno., Jackson St. Ch., Muskegon, Mich.  
 JONES, Fred. V., Parsons, Kan., to take effect April 1.  
 KENNEDY, Richard, Linden, Mass., to accept call at Pepperell, beginning April 1.  
 NORRIS, Edw., Quincy, Mass.  
 STEWART, Julius H., Kensington, Kan.  
 THIN, Milo J. P., Arcadia, Neb., to accept call to Chesterfield, Ill., beginning April 1.  
 THOMAS, Dav. L., Lone Rock and Bear Valley, Wis., to take effect May 1.  
 WOODHULL, Geo. H., Windsor, Mo.  
 YEOMAN, J. Herbert, Memorial Ch., Quincy, Mass.

## Churches Organized.

CONCORD, N. H., Swedish, Feb. 26. Twenty members.  
 S. CUMMINSVILLE, Cincinnati, O., rec. March 5. Thirty-three members.

## Miscellaneous.

HARRIS, Jno. L., Everett, Mass., has for two months been suffering from a painful nervous affection, and present indications are not favorable to his recovery.  
 HOFFMAN, Jno. F., Littleton, N. H., has been incapacitated for service for several weeks by a recent injury.  
 HOWARD, Geo. O. O., and wife were recently given a largely attended reception by the church in Portland, Ore., previous to their return to the East.  
 PRESLEY, Edw. S., and wife, Elmwood, Ill., were recently given a pleasant reception by their church, and received substantial gifts and a sum of money for books.  
 SNOWDEN, Dav. H., closed his pastorate in Sterling, Kan., March 1, but continues to reside there and supplies in Nickerson.

## ADDITIONS TO THE CHURCHES.

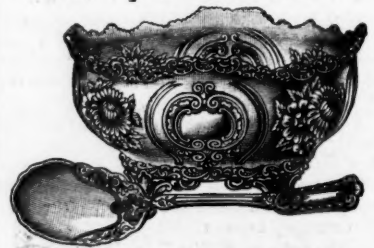
Conf. Tot.			Conf. Tot.		
CALIFORNIA.					
Portona, Pilgrim,	14	18	Webster Groves,	1	13
Redlands,	—	4	NEW HAMPSHIRE.		
CONNECTICUT.					
Broad Brook,	6	8	Concord, First,	—	3
Cheshire,	—	5	Goffstown,	15	15
Ellington,	28	32	Hampstead,	—	16
Hartford, Asylum	—	3	Lisbon,	61	68
Hill,	17	32	Manchester,	12	20
Newington,	22	22	Newport,	10	12
New Haven, Howard Ave.,	3	7	Warner,	8	8
New Milford,	3	6	NEW JERSEY.		
Norfolk,	—	4	Morristown,	—	13
Sharon,	5	5	Orange Valley,	3	10
ILLINOIS.					
Chicago, Mayflower,	—	16	Albany, Clinton Ave.,	6	8
Kangley,	20	20	Buffalo, People's,	19	14
Oak Park, First,	29	34	Plymouth Mission,	4	4
IOWA.					
Baxter,	7	7	Columbus,	—	9
Clear Lake,	6	6	Danby,	14	16
Corning,	9	13	Elbridge,	5	6
Des Moines, Moriah,	14	14	Lockport,	7	7
Garner,	36	39	Niagara Falls,	—	7
Gowrie,	—	60	Prohibition Park,	1	7
Grinnell,	2	7	Union,	2	3
Naubun,	60	64	Saugerties,	1	7
Lewell,	15	15	Sherburne,	1	7
Oaage,	16	16	Syracuse, Good Will,	3	4
Eldora,	20	27	Warsaw,	—	35
MAINE.					
Alfred,	—	3	OHIO.		
Bangor, Hammond St.,	2	3	Cincinnati, Vine St.,	13	15
Bath,	2	3	Cleveland, Brooklyn,	5	9
Kennebunk,	4	5	E. Madison Ave.,	7	9
Portland, Second,	8	15	Franklin Ave.,	2	5
Westbrook,	13	13	Hough Ave.,	14	25
Union,	4	4	Lakewood,	3	4
MASSACHUSETTS.					
Cambridge, Prospect St.,	2	6	Pilgrimage,	5	9
Chicopee, First,	3	3	Rollingwood,	4	4
Haverhill, Riverside,	2	5	Columbus, Eastwood,	5	8
Lowell, Pawtucket,	9	10	First,	1	3
Norton, Trinitarian,	5	5	North,	3	4
Paxton,	1	3	South,	3	4
Somerset,	7	10	VERMONT.		
Southbridge,	4	9	Barton Landing,	4	9
Tewksbury,	6	8	Bellevue Falls,	5	6
Lewell,	2	3	Burlington, First,	1	6
W. Brookfield,	3	7	Cornwall,	5	6
W. Roxbury, South Evangelical,	2	4	Enosburg,	8	9
Whately,	—	4	Guildhall,	17	17
MICHIGAN.					
Cannon,	18	20	Hyde Park,	—	3
Middleville,	10	11	Lyndon,	2	3
MINNESOTA.					
Faribault,	8	13	Newbury, West,	4	4
Grey Eagle,	—	7	New Haven,	4	4
Minneapolis, Fifth Ave.,	3	3	Northfield,	18	18
First,	3	3	Rutland,	—	8
Forest Heights,	—	3	St. Johnsbury, North,	6	7
Oak Park,	—	4	Stowe,	4	4
Open Door,	6	7	Tunbridge,	6	6
Park Ave.,	2	9	Waterbury,	4	5
Pilgrim,	7	8	Winooski,	3	4
Plymouth,	2	5	OTHER CHURCHES.		
MISSOURI.					
Kansas City, Clyde,	3	7	Baltimore, Md., Sec-	5	7
Kidder,	—	4	ond,	5	7
Ortonville,	—	6	Beloit, Wis., Second,	5	7
St. Louis, Compton Hill,	1	6	Buffalo Park, Kan.,	—	33
Hyde Park,	4	4	Denver, Col., S. Broad-	7	10
Pilgrim,	12	20	way,	7	10
Reber Place,	3	4	Gaston, Ore.,	—	18
Springfield, First,	—	6	Scranton, Pa., Pym-	—	14
Thayer,	5	7	outh,	1	4
Total: Conf., 922; Tot., 1,492.					
Total since Jan. 1. Conf., 5,637; Tot., 9,946.					

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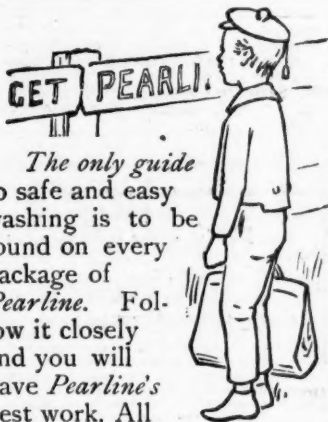
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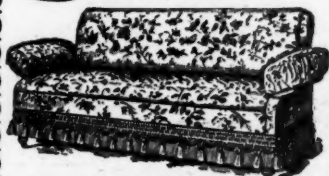


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Continued from page 416.

a young business man of Minneapolis, is spending a few weeks with it, holding meetings and preparing the way for the coming of a pastor.

**GREY EAGLE.**—A depleted membership in consequence of removals left the church nearly extinct and closed the Sunday school. Owing to the recent revival a number of new members have been received and two prosperous outstations have been developed with a number of conversions at each. The prospect of a Sunday school and possibly a resident pastor is good.

**BURTRUM.**—This church has been revived with a large addition to its membership. At a recent meeting, under a stimulus of help from abroad, a subscription was raised sufficient to pay half of the debt and a committee was instructed to raise it at once. Through loss of crops the people are poor.

**SWANVILLE.**—In this place, where the community has little of religious life, meetings are being held with some indications of interest. People from the neighboring church in Pillsbury assist in the services.

**GRACEVILLE.**—Rev. H. A. Cotton has moved his family into a comfortable new parsonage and has commenced to preach in the surrounding towns, organizing Sunday schools and finding people who have not heard a Protestant sermon for years.

**Kansas.**

**KIOWA.**—The church during the past year has not only paid current expenses, but extinguished a debt of \$800 on its building and paid its annual installment to the C. C. B. S. The *Bugle Blast* is issued weekly, each number containing a sermon in full by the pastor.

**BUFFALO PARK.**—A remarkable work has been in progress through services conducted by the pastor and Rev. W. H. Merrill. Thirty-eight new members have recently been received, making the present membership fifty-one. The town is in a destitute region of the frontier and has been exceedingly worldly. The revival brings a decided change in public sentiment, and the school board has announced that the school building can no longer be used for dances. This is the only church in the place, and the services are held in the schoolhouse. The great need is about \$100, with which to complete the church building. Rev. I. M. Waldrop is pastor.

**TOPEKA.**—The directors of the Kansas H. M. S. met Feb. 26, 27 to apportion the grant made by the C. H. M. S. The pastorless fields on the frontier are now all cared for by two pastors at large, and the same plan was arranged in the estimates for the coming year. Some special provision also was made for temporary care of pastorless fields in other districts where crop failure has crippled the work. No new work could be provided for. The reports of progress in the churches were encouraging.—The services in the Santa Fé R. R. shops, conducted by Rev. W. L. Byers, under the auspices of the Congregational Union, are proving popular and useful. The use of a large room is allowed by the company from twelve to one o'clock daily. Tables and benches are provided, and also free reading matter. In one corner a dozen men gather four days in a week to study the Bible while eating their dinners. In another corner hot coffee is served daily at three cents per cup. On Tuesdays and Fridays religious services are held at noon with excellent singing by a choir of eight shop men and an address of fifteen minutes on some gospel theme by Mr. Byers or some invited Christian worker. The services are liberally advertised, and from fifty to 250 men attend.

**Nebraska.**

**CAMBRIDGE.**—The council which met, March 5, to consider the dissolution of the relations between Rev. H. S. MacAyeal and the church, after listening to the statement of the committee of this and the church in Sheridan, Wyo., to which he had accepted a call, voted unanimously against recommending the dissolution. Both churches had pledged themselves to abide by the decision of the council, as had also the pastor. Mr. MacAyeal, therefore, goes forward with his work here.

**North Dakota.**

**ROSE VALLEY.**—After two months' special services the results have been striking. The whole community has been moved, and eleven persons united with the church recently. Many more are expected soon.

**South Dakota.**

**BERESFORD AND PIONEER.**—Rev. H. W. Jamieson and wife are meeting with success on their wide field. Eight persons were received into membership in Pioneer recently. At Beresford General

Continued on page 422.

# SOAP SENSE

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The Complexion Keeper

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10 CENTS A CAKE  
HALF THE PRICE OF OTHER GOOD SOAP. If you can't get it in your town send six 2-cent stamps for a full-sized cake by mail.

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Church Equipment.

## Church Cushions

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Wholesale and Retail CARPETS and UPHOLSTERY,  
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Established 1760.

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**PULPIT SUITS,**

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Continued from page 421.

Missionary Tomlin has commenced a series of special union meetings.

WAKONDA.—Union meetings have been conducted here by Rev. J. M. Bates and the Methodist pastor with good interest. Seven persons were received into the Congregational church as a result.

The work of Miss E. K. Henry, evangelist, in Highmore and Bowdle has been followed by cheering results.—The church in Academy has grown during the past year from a membership of about sixteen to fifty or more.

## OTHER CHRISTIAN WORK.

The Evangelical Alliance held a memorial service in honor of Dr. A. J. Gordon last Monday morning, which consisted of the reading by his assistant, Rev. J. A. McElwain, of Dr. Gordon's essay on The First Thing in the World, and of brief addresses.

For Weekly Register see page 420.

CHEAP COMFORT.—Those who are troubled with dry hacking coughs, tickling sensations in the throat, or any irritation which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Botanic Cough Balsam. Prices: 35 and 75 cents. At all druggists.

SUFFERERS from coughs, sore throat, etc., should be constantly supplied with "Brown's Bronchial Troches."

## Marriages.

(The charge for marriage notices is twenty-five cents.)

CAMPBELL—CROSBY.—In Somerville, March 7, by Rev. C. L. Noyes, assisted by Rev. H. H. Leavitt, Rev. William R. Campbell and Angeline Crosby.

STRONG—BALLARD.—In Shelburne Falls, Feb. 21, by Rev. A. C. Peck, Rev. J. Selden Strong of Fatten, Me., and Julia R. Ballard of Shelburne Falls.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BLOSSOM.—In Old Saybrook, Ct., Feb. 23, at the home of her daughter, Mrs. Bernard Faine, Mrs. Abby Blossom of East Sandwich, Mass., aged 74 yrs.

CHAPIN.—In New Haven, Vt., Mrs. Olive B., widow of the late Myron Chapin, aged 83 yrs.

DUPEE.—In Earlville, Ill., Feb. 24, Ralph Oscar Dupee, aged 48 yrs., 10 mos. He was born in West Brookfield, Mass., united with the Earlville church in 1870, was Sabbath school superintendent ten years, trustee two terms and clerk and treasurer twenty years. A worthy citizen, trusted friend, brother beloved and affectionate husband and father, greatly mourned by all.

HUNGERFORD.—In Torrington, Ct., Mrs. Charlotte Austin Hungerford, aged 95 yrs. She was a descendant of the Mills family, famous for having sent out the first foreign missionary, the founder of the first Sunday school in Torrington and one of the original members of the church there.

MANNING.—In Sioux Falls, S. D., Jan. 16, Alvan Wright Manning, formerly of Woburn and Lawrence, Mass., aged 78 yrs., 3 mos.

SNOW.—In Jamaica Plain, suddenly, March 9, Bessie, daughter of Barna S. and Harriet J. Snow, aged 23 yrs., 1 mo.

SPAUDLING.—In Saxton's River, Vt., Feb. 26, Mrs. Caroline W. Spaulding, aged 87 yrs., 7 mos.

## MRS. ALMIRA FAY LEAVITT.

Mrs. Leavitt passed to the perfect rest from her home in Cambridgeport, Mass., Feb. 26, in her eighty-third year. Her ten days' illness (the only serious illness she is remembered ever to have had) began with a sharp attack of pneumonia and allowed to be present the last days and about her bed the last hours all of her six children—the daughter who bears the mother's name, Miss M. E. D. Leavitt of Cambridge and W. A. Leavitt of Philadelphia, and Rev. Messrs. George R. Leavitt, recently of Cleveland, Burke F. Leavitt of Melrose Highlands and H. H. Leavitt of Somerville. In November she presided at a Thanksgiving gathering of twenty-seven, the sixtieth she has prepared in her own home; and seemed likely to live to be ninety, in full possession of her well-balanced powers.

To the large circle who have known her Mrs. Leavitt was an ideal wife, mother, homemaker and hostess; an ideal neighbor, parishioner and Christian. Born and reared in Warwick, in the hill country of Massachusetts, a Unitarian ministry and church were the only religious services she knew in childhood and girlhood. But at the age of eighteen she came to Lowell and in a warm evangelical atmosphere her nature opened fully to that faith, in a devotion which has made her life singularly Christlike in its reverence and faith and zeal for the Word and kingdom of God, and in a tireless expenditure of self in the service of others. Such was her devotion to her Saviour that one of her sons remarked that he never saw in her any fear, save that her Saviour's face should become hidden.

In her last illness there were gripe complications, which brought great depression for a week. But from this she emerged the last Sunday night of her life, her clear voice being heard through the house in the middle of the night as she sang the entire hymn, "He leadeth me, O blessed thought," and then repeated the hymn, "Blessed assurance, Jesus is mine." And then with an eloquence which will never be forgotten urged upon those in attendance an unswerving faith in God.

During the last hours the entire family sang about her beside the family hymns of the faith, and at the very last the stanzas of hymns favorite with her—"While I draw this fleeting breath," "Well, the delightful day will come," and as the last breath was drawn the stanza, "Then let me mount and soar away." So she passed from the home, the church, the large circle of acquaintance which seems all unable to spare her—passed where she sees "His face" and

Sings with rapture and surprise,  
His loving-kindness in the skies.

## The Congregationalist

## SPRING HINTS.

## Some Good and Necessary Advice at this Season.

## There Are Some Things We Must Surely Do.

## And This Thing Is by Far the Most Important of Them All

Everybody needs a spring medicine—a remedy which will strengthen and invigorate the system, and tone up the action of all the organs. The change from cold to warm weather causes a depression of the vital forces, resulting in weakened nerves, impure blood, and inactive organs.

Our esteemed correspondent, Mrs. A. S. Gould, writes us from Garland, Me., some facts in regard to this subject which will be of great interest and value just at this season:

"Through the loss of my mother, the sickness of my husband, and the extra work which fell upon me, I was thrown into a condition of nervous and physical exhaustion. I grew constantly worse. I cannot find words to express that terrible feeling that existed through my whole system—a feeling of utter weakness and prostration, with strange nervous sensations.

"My right foot was so bad it was with great difficulty I could walk. I had to place my foot every way to keep from falling. My hands and arms were weak, numb and prickly. I was very tired all the time. There was a heavy dull feeling in my limbs. Nights they seemed like lead weights. When out riding a mile distance, they would feel as though I had lost the use of them. I would move my fingers and arms to see if I could. I expected any day to be found paralyzed.



MRS. A. S. GOULD.

"Then I began to take Dr. Greene's Nervura blood and nerve remedy. The first bottle did not seem to help me much, but the second bottle did, and made me better. I kept on using it. Now I am feeling well, can do all my work and sleep well nights. I feel as though a great burden had been rolled away from me. I am doing a great amount of work every day and often walk, besides, as much as two miles.

"I think I will pass for a smart old lady, so much for Dr. Greene's Nervura blood and nerve remedy! I can truly say it has done wonders for me. I cannot speak too much in praise of it, for it has been the greatest blessing to me.

"I only wish other people afflicted with disease would try it—not one bottle, but several, in order to give it a fair trial. I truly think they would never be sorry. My earnest prayer is that this wonderful remedy may go out into the wide world to sick and suffering humanity."

If you want to be perfectly strong and healthy, the best possible thing to do is to take this great curer and strengthener. You can be cured quicker in the spring than at any other season. You must take a spring medicine, every one knows that, and Dr. Greene's Nervura blood and nerve remedy is the best and most certain, because it always cures.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass.

He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.

## Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

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AND PAINS IN  
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## KIDDER'S PASTILLES

A Sure  
relief for Asthma.  
Price 25 cts. by mail.  
STOWELL & CO.  
Charlestown, Mass.



## AWAKENING ZEAL IN SOUTHERN OHIO.

Congregationalism has received a new lease of life in Cincinnati. There are few New England people here, and a net gain of two resident church members per year for the last twenty years marks the growth in the English-speaking churches. During that period one church, the Seventh Street, has disbanded, and one, Walnut Hills, has been organized.

But a newly formed city missionary society is getting at work, and a compact with the Ohio H. M. S. is being formed, by which the former becomes auxiliary to the latter, and all money raised in the city for home missions this year will probably be expended here. The field superintendent, Rev. E. E. Scovill, has general superintendence of the city and is now acting as pastor of two mission churches—Riverside, in a suburb, with a good field of work, and Plymouth, on Price Hill, the only Protestant church in the midst of a large Catholic population. Both show new life.

A church was recently organized and recognized by council March 5, in South Cummins-ville, another suburb. A Sunday school was started there eight months ago, in a section where no work was being done, and now it has an average attendance of over 200. The new church has thirty-three members, all but six on confession, and only one original Congregationalist among them. The City Missionary Society has made itself responsible for a lot, and the church expects to begin building soon.

Avondale, one of the finest suburbs, must soon have a church, and first steps are being taken in that direction. Walnut Hills Church, under Rev. Sydney Strong, is doing a vigorous work. His lecture, with stereopticon, on The Prominent Men Who Died in 1894, with additional pictures of local celebrities, has proved popular and has been repeated at Columbia and Newport. Central Church, with its new name, Vine Street, to signify that it intends to stay where it is upon one of the busiest and wickedest streets of the city, is heroically facing the down-town problem at the very center of the city, and intends soon to have open doors seven days and nights in the week. Plans are now being carefully considered for the addition of three stories of flats over the present building, one of which is intended for a social settlement. Evening classes, largely attended, were recently formed in stenography, travel and choral singing, and a sewing school, boys' club and kindergarten are maintained. At the last communion fifteen additions were received, all but two on confession.

Lawrence Street, Welsh, for some months pastorless, now welcomes Rev. W. O. Jones of Jackson, and makes a new departure by asking him to preach once a day in English. Columbia, Rev. F. J. Van Horn, pastor, finds it necessary to arise and build, and is now grappling with the problem. Storrs, under Rev. D. I. Jones, is gaining in membership and influence, and has recently cleared a troublesome debt. York Street Church, Newport, Ky., really belongs to Cincinnati. Since their recent fire this heroic people, led by Rev. R. J. Smith, having made rapid strides in membership, and now having the largest Sunday school in the conference, has decided to expend some \$10,000 in putting a new front and back upon the present building, increasing the accommodations of the auditorium and Sunday school room. On a recent Sunday evening one-half the amount needed was raised.

The home missionary rally, beginning in Cleveland, Feb. 3, closed in Cincinnati, March 3. It has been marked with great interest, increasing with the days. Secretaries Fraser and Wiard and Superintendent Schaeffer of the Bohemian work and Mrs. Caswell spent the day here, and the pulpits resounded with the stories of home missionary heroism and needs. With larger plans at home, we are ready to enter into the larger plans abroad. N. P.

SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the New York Condensed Milk Company, New York City.

"ROYAL BLUE LINE" personally conducted Washington tours leave Boston Wednesday, March 27, and Wednesday, April 3. The rate of \$23 covers all necessary expenses for the trip of seven days. Everything guaranteed first class. Write A. J. Simmons, N. E. P. A., 211 Washington St., Boston, for itinerary.

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## GRIP

When this disease gets hold of you with all its accompanying tortures, you require a remedy about which there is no uncertainty—something that will quickly drive out the cold, restore the blood to a normal condition, leave you free from aches and pains, and prevent any distressing after effects. That's

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No other remedy so effective, none so certain of results. Teaspoonful doses in hot milk or water, every 2 hours, will break it up in a single day if taken when first attacked.

PERRY DAVIS & SON Providence, R. I.

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And Enrich  
Your Blood  
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Sarsaparilla  
It was the Only  
Sarsaparilla admitted  
At World's Fair.

AYER'S PILLS for the Liver.



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A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail.

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COLDS by using

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EXTRACT of COD LIVER OIL

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TIMELY  
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